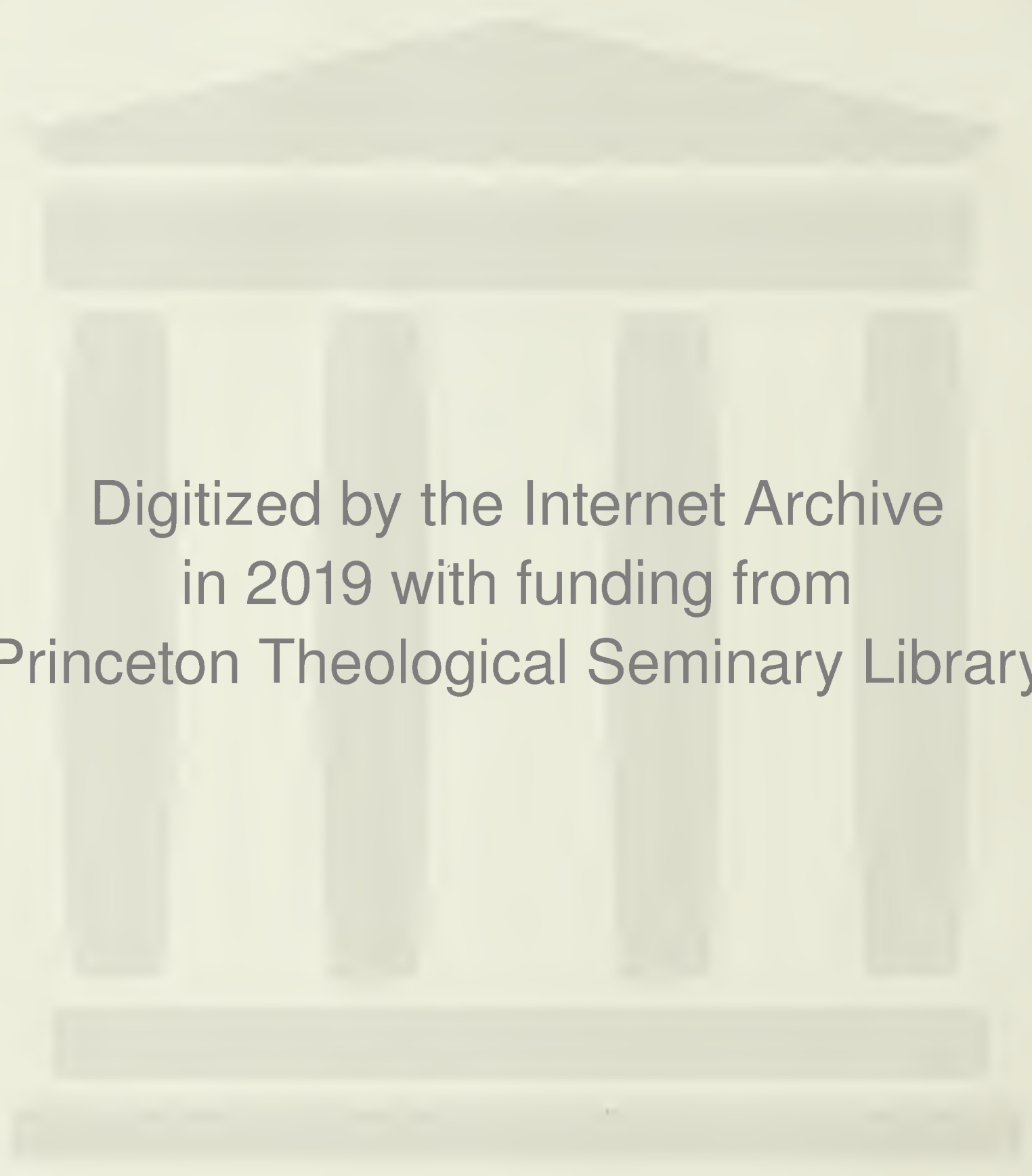


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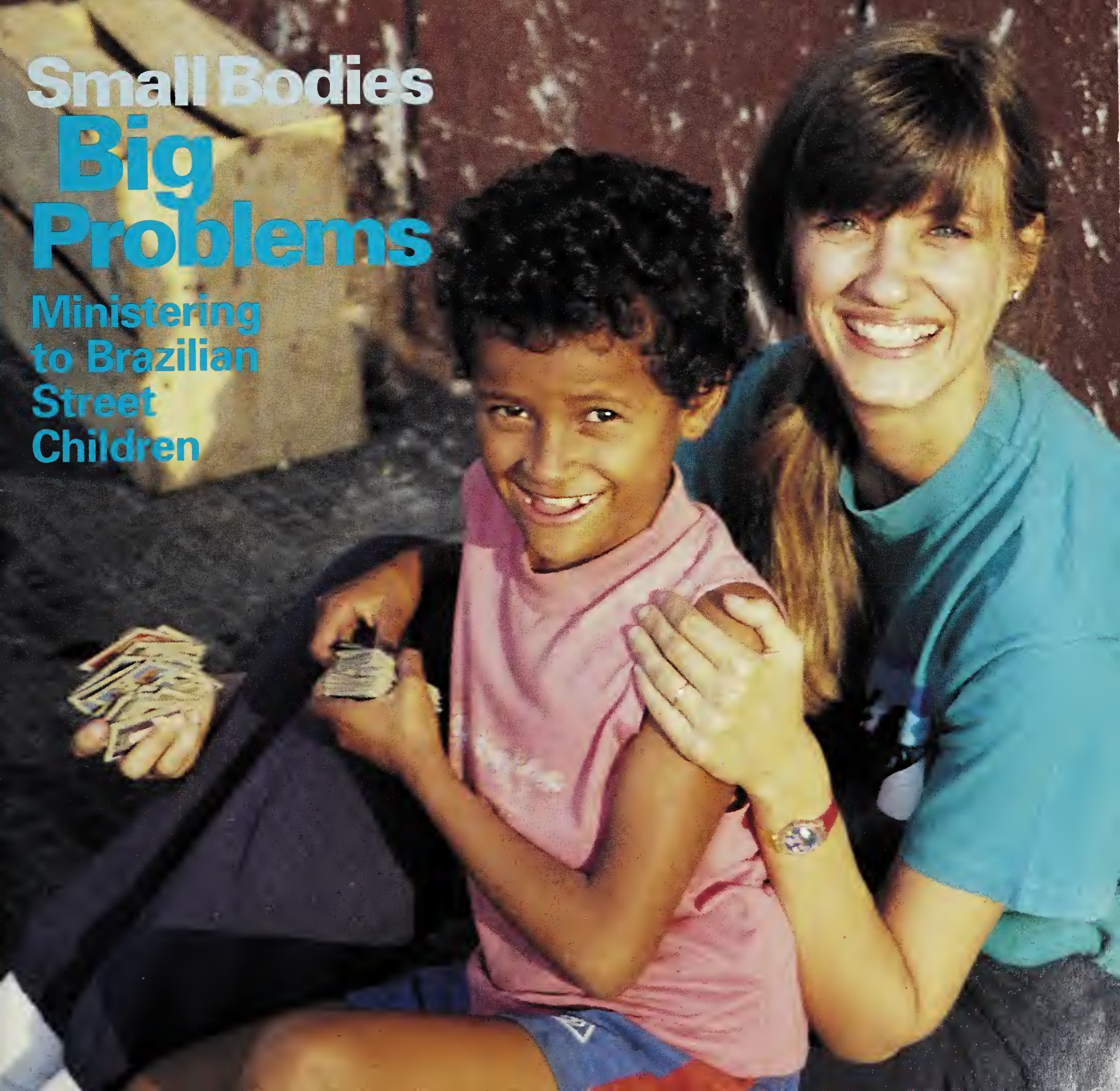
inSpire

Princeton Theological Seminary

summer 1995

Small Bodies Big Problems

Ministering
to Brazilian
Street
Children





Princeton in photos

Children of Princeton seminarians do some fishing among the spring flowers at the Charlotte Rachel Wilson Apartments, the Seminary's housing complex for married students.

in this issue

Features

Summer 1995

Volume 1

Number 1

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On the Cover

Princeton Seminary alumna Beverly Rice Swayze with a child on the street in São Paulo, Brazil. Beverly and her husband, PTS alumnus Knox Swayze, minister to homeless children on the streets of that city, and are working to bring the youngsters hope for a better future. Photo by Knox Swayze.



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For two Seminary graduates, a ministry to Brazilian street children has its frustrations—and its joys.
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Letters

from the
president's desk

Dear Friends and Alumni/ae:

It pleases me to introduce to you this first edition of *inSpire*, a new publication of Princeton Theological Seminary.

It unites the best of *The Princeton Spire*, for years the voice of the Seminary to its many friends and supporters, and *Alumni/ae News*, a companion piece directed to graduates and former students of the institution.

The new title *inSpire* is more than a play on words.

The actual spire atop historic Alexander Hall has long served as a symbol of the Seminary campus. Generations of students have been summoned to classes by the bell that rings boldly from this tower when school is in session. Alexander Hall itself, begun in 1815 and completed four years later, was originally known as "Old Seminary," housing, as it did, students, classrooms, the refectory, the library, and the chapel. The spire of this grand old building continues to direct the eye and mind heavenward toward the transcendent One who gives meaning and purpose to our lives on earth.



This One, the God and Father of our Lord Jesus Christ, is at work on this campus through the ministry of our faculty, the studies of our students, and the services provided by our staff and administrative officers. Exciting things do occur here from year to year. New insights into "the unsearchable riches of Christ" are shared. People grow in knowledge and in Christian maturity.

Visions of ministry are caught and graduates go forth to serve Christ through the church in the world.

It is the news of these events and the people involved in them that we hope will *inSpire* both our alumni/ae and the friends of the Seminary, whose faithfulness allows its ministry to continue.

A special thanks to Barbara Chaapel (editor), Ingrid Meyer (associate editor), and Kathleen Whalen (designer) for their efforts in bringing this new magazine into print.

Faithfully yours,

Thomas W. Gillespie
Thomas W. Gillespie

John Marks Templeton, trustee emeritus of the Seminary, was featured in the January 16, 1995, issue of *Forbes* magazine. This well-deserved tribute to Sir John for his extraordinary career as a leader in mutual funds included a reference to his thirty-seven years of trustee service to Princeton Theological Seminary. The article correctly reports that the endowment of the Seminary grew three hundred percent under his guidance—a gift in leadership for which the Seminary will ever be grateful.

The article, unfortunately, also included a statement attributed to Sir John to the effect that the Seminary had contributed "tens of millions of dollars" to the project of translating the Dead Sea Scrolls. The statement, disclaimed by Sir John, is preposterous. In the entire history of the world, has anyone ever invested that kind of money in the translation of any great body of literature, including the Dead Sea Scrolls?

Because the statement, which *Forbes* never checked with the Seminary, gives the impression that the institution is irresponsible in the use of funds contributed to it, both John Templeton and the chairman of the Board, Johannes Krahmer, have issued the letters to the Seminary and to *Forbes* that appear on this page.

Please tell all my friends at Princeton Theological Seminary how sorry I am that *Forbes* magazine printed statements about the Seminary which are not true and which I did not say.

I did not see that article until after publication. In my opinion, it was a wise and prudent decision of the Seminary to publish a scholarly translation of the Dead Sea Scrolls. Scholarship and research is a very worthwhile part of any theological seminary.

I look forward to the pleasure of seeing you at the meetings next week and send my best wishes to all of my friends who are helping this great Seminary.

Sir John Templeton

Your coverage of Sir John Templeton in your January 16, 1995, issue was outstanding and paid deserving tribute to one of the great investment geniuses and philanthropists of our time.

Your reporter did, however, have a rather serious miscommunication with Sir John concerning the funds which Princeton Theological Seminary provided toward the translation of the Dead Sea Scrolls. Rather than spending "tens of millions of dollars," the actual expenditure of the Seminary toward this project was \$250,000, which we regard as an extremely worthwhile expenditure considering this extremely important theological material.

Sir John has been a great benefactor of Princeton Seminary over the years, and we would not want your readers to believe that the Seminary was improvidently spending this the endowment which he helped to create.

Johannes Krahmer



Dear Readers,

It is always exciting to begin a new publication. With this first issue of *inSpire*, we replace the Seminary's two quarterly magazines, the *Alumni/ae News* and *The Princeton Spire*.

Alumni/ae News was begun in September 1960, just after Dr. James McCord was appointed president of the Seminary. He envisioned a publication that would communicate regularly with the institution's now more than nine thousand graduates.

The Princeton Spire has a longer history. It was originally published in the late 1940s as *The Spire*, a small pamphlet telling stories about students and graduates that was distributed by the Touring Choir as it traveled around the country. Over the years, *The Spire* evolved into a magazine for non-alumni/ae friends and supporters of the institution.

Readers of both magazines will find familiar elements in *inSpire*: feature stories about Seminary programs, graduates, and issues facing the church; class notes; **On and Off Campus**, a section of news briefs about Seminary life; and a letter from President Gillespie.

Alumni/ae will also be familiar with the designations for degrees earned at Princeton that appear after the name of each graduate mentioned in the magazine. The key is as follows: B (Master of Divinity), E (Master of Religious Education or Master of Arts), T (Master of Arts in Theological Studies), M (Master of Theology), P (Doctor of Ministry), or D (Doctor of Philosophy or Doctor of Theology). The letter U represents a special undergraduate student, and the letter G a special graduate student. When an individual did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

InSpire also introduces new departments and features, as well as a new graphic look. **Student Life** features student activities and profiles. **Outstanding in the Field** highlights the ministries of alumni/ae who are serving in congregations. Within the **Class Notes** section of the magazine, you will find **On the Shelves**, where faculty members recommend books in their fields; **Alumni/ae Update**, a letter from a member of the Alumni/ae Association Executive Council; and **African American Alums at Princeton**, a look at the contributions of African Americans who have studied at the Seminary. In the next issue, we will include a section called **Take a Bow**, listing alums who have won awards for their work. The magazine will conclude every issue with **End Things**, an essay about ministry by a student, faculty member, or alumnus/a.

We hope *inSpire* will be an interactive publication. In other words, we'd like to hear from you. What are you doing in ministry? What do you think or feel about what you read in *inSpire*? What issues in the church's ministry should we address? You are an important part of the conversation about theological education and ministry.

In future issues, we will publish letters to the editor on this page. We may be reached either by letter or over the Internet at inspire@ptsmail.ptsem.edu. We look forward to hearing from you.

Sincerely,

Barbara A. Chaapel ('73B)
Editor

on&off Campus

Remembering a Hero

On Wednesday, March 8, the Seminary held a service in Miller Chapel to remember James Reeb ('53B), who died twenty-five years ago as a martyr to the cause of civil rights in Selma, AL. He was thirty-eight years old.

Reeb came to Princeton in 1950 from his home in Casper, WY.



into restaurants to eat lunch. When Reeb and several others left Walter's Cafe, they were chased by white thugs and called "niggers." Reeb was hit with a pipe or a club. He was taken unconscious to Alabama Medical Center in Birmingham,

where he died on March 11. King gave the eulogy at Reeb's nationally televised funeral.

Richard Oman, now dean of the faculty at Pittsburgh Theological Seminary and a classmate of Reeb's, preached at the Seminary's service of remembrance.

"I remember that we felt Reeb's death was redemptive," he said. "It helped get the federal government involved in passing the Civil Rights Act."

A plaque on the outside wall of Princeton's Mackay Campus Center remembers Reeb.



After graduation he went to Boston and established an inner-city ministry in the all-black Roxbury section of the city.

On March 7, 1965—"Bloody Sunday," as it came to be known—Alabama state troopers brutalized five hundred black marchers crossing a bridge outside Selma, AL. Martin Luther King Jr. sent telegrams asking ministers of all faiths to join him in Selma for a ministers' march to Montgomery on Tuesday morning, and Reeb decided to go. (Other members of the Seminary community also participated in the Selma march, including professors Edward A. Dowey Jr., David Willis, and the late Lefferts Loetscher.)

The marchers got across Pettus Bridge without incident and then returned to Selma. They then dispersed and went

Jones, professor of homiletics at Union Theological Seminary in Virginia.

As part of the forum, Seminary faculty, administration, and students spoke about what King's life and work meant in their own lives.

"It is critical for everyone, black or white, man or woman, boy or girl, to really hone in on who King was and decide what his legacy has to do with day-to-day living," commented Michael Nelson, an M.Div. junior who participated in the forum. Nelson was also a student in "The Theology and Ethics of Martin Luther King Jr.," a fall semester course taught by Peter J. Paris, the Elmer G. Homrighausen Professor of Christian Social Ethics.

Princeton's Choirs Praised

Last fall's issue of *Reformed Liturgy and Music* noted that the Seminary has "the Rolls Royce of seminary choir programs." More than one hundred students sing in the Chapel Choir. PTS also boasts the Seminary Singers and the Touring Choir, both of which require auditions from their members.

Congratulations to choir director and C. F. Seabrook Director of Music David A. Weadon and all the choir members!

PTS Celebrates MLK

On Monday, January 16, the Seminary community joined together to celebrate the legacy of slain civil rights leader Martin Luther King Jr.

The King birthday commemoration, now an annual Seminary event, featured an open forum called "KING: PTS Straight Talk — The Impact of Martin Luther King Jr.'s Legacy on Campus." Participants read from King's sermons and speeches and discussed his legacy. The remembrance, which was organized by the Black Concerns Committee, also included a memorial address at Miller Chapel on February 2. It was given by Miles



inSPIRE Campus

A Place for Kids

Seminary children gained a new home away from home while Mom and Dad work or study when the PTS Board of Trustees approved the opening of a new day care center. The center, for children of students, faculty, staff, and administrators, opens this fall in the Charlotte Newcombe Center at the Charlotte Rachel Wilson Apartments. It will replace the Tennant Hall Child Care Co-op.

Up to twenty-five children between the ages of one and five will be served

Warfield Lectures Center on Reformed Theology

Princeton's annual Warfield Lectures were given during the week of March 20 by Shirley C. Guthrie, the J. B. Green Professor of Systematic Theology at Columbia Theological Seminary in Decatur, GA.

Guthrie talked about his topic, "The Reformed Tradition in a Pluralistic Society," in a series of five individual, well-attended talks: "The Double Crisis of Identity and Relevance in the Church Today," "The Religious Relativism of the Reformed Tradition," "The Sovereign Power of God and Human Liberation," "The Way, the Truth, and the Life in the Religions of the World," and "Worldly Spirituality."

"Unlike free churches, the Presbyterian Church is a confessional church, and it differs from other confessional churches in that statements don't come from above, from an elite individual or from a group. They come from members in open discussion," Guthrie said. Reformed Christians, he believes, are more likely to find truth through public debate. Their confessional statements are open to being extended or changed; they're provisional in nature because they were created by the minds of sinful, limited human beings who were culturally and historically influenced.

"At first glance this scares conservatives and pleases liberals," Guthrie said, "but this is premature." He noted that all statements of faith must follow certain rules in order to remain authentic.

Specifically, he said, Scripture should be read in light of other Scripture, and in light of the central revelation of Jesus Christ. It should be interpreted according to the law of love and the rule of faith, and should be read in light of the literary conventions and the historical and cultural norms of the time in which it was written.

"Scripture bears witness to a living, active, present God, who continues to act in new times and places," Guthrie said.

"The question is how shall we be good Christians in *this* time and place, as opposed to how past good Christians have spoken and acted."

PTS Professor Elected Head of American Academy of Religion

Peter J. Paris, the Seminary's Elmer G. Homrighausen Professor of Christian Social Ethics, was elected president of the American Academy of Religion (AAR) at its annual meeting last November.

Paris was vice president of the academy in 1993 and president elect in 1994, and will lead the eight thousand members of AAR until their fall 1995 meeting.

The organization's new president is also the liaison between the Seminary and Princeton University's Afro-American Studies Program. He teaches Christian social ethics, ethics and public policy, and African and African American theologies.

New Seminary History Published

Alumni/ae and friends of the Seminary who are interested in its rich history may want to investigate *Princeton Seminary: Faith and Learning, 1812-1868, Volume One*. This new book is by David Calhoun ('72M, '78D), who earned his doctorate in church history. Published by The Banner of Truth, a Scottish Presbyterian journal and publishing company, the book includes five hundred pages of text and twenty-one full-page photographs. It will be followed by a second volume in the spring of 1996. Calhoun currently teaches church history at Covenant Theological Seminary in St. Louis, MO.

"My dissertation was on the Princeton Seminary missionary movement from 1812 to 1862, so I researched that part of the Seminary's history while I was a student," Calhoun said. "That became the beginning of a very keen interest in the history of the Seminary, and that led to writing this book."



Children at the proposed new Child Care Center will have a new place to play when it opens this fall. Opened at 11:00-1:00 p.m.

by the center, which will be staffed by students and student spouses and a professional, full-time director. Parents may choose to enroll their children in the mornings or the afternoons, or in full-day sessions. The center will operate from September through mid-June.

New Administrators Appointed

Richard L. Gronhovd ('61B) and Kathryn A. Johnson ('81B) have joined the Seminary's administrative staff. Gronhovd is the new director of church relations and alumni/ae giving; Johnson is the new director of student relations.

Both Gronhovd and Johnson were serving churches in California when they were invited to return to the Seminary. Gronhovd was pastor of Grandview Presbyterian Church in Glendale, CA. Johnson has served pastorates in several California churches, including



photo: Keith Kerber

Richard L. Gronhovd, Director of Church Relations and Alumni/ae Giving



photo: Keith Kerber

Goleta Presbyterian Church in Goleta, CA, and Emmanuel Presbyterian Church in Thousand Oaks, CA. Most recently she was the director of the Conisus Institute, a non-profit organization committed to excellence in ministry and congregational theological education.

In his new job, Gronhovd is responsible for developing gifts to the annual budget from individuals and congregations. Johnson's work includes supporting international students, developing programs to prepare Presbyterian students to minister in their denomination, and cultivating ministerial leadership.

Woman in Ministry Conference

More than sixty women and a few men gathered at Princeton in March for "Inheriting the Promise, and Then....," a three-day conference on theology,

gender, and spirituality. Sponsored by the Seminary's Center of Continuing Education, the conference celebrated the inheritance promised to women in the church.

Speakers at the event included Hartford Seminary Professor of Liturgy, Worship, and Spirituality Miriam Therese Winter, who led worship; PTS Assistant Professor of Christian Education Carol Lakey

Hess; the John A. Mackay Professor of World Christianity, Mercy Amba Oduyoye; and Carter Heyward, the Howard Chandler Robbins Professor of Theology at Episcopal Divinity School in Cambridge, MA. Heyward delivered the annual Women in Church and Ministry lecture during the conference.

Conference participants talked about the helpful and harmful ways in which traditional theology has shaped women's spiritual development. Creative approaches to women's spirituality—both traditional and contemporary—were offered. Workshops explored such topics as eating disorders, issues for women in early ministry, the future of the church, men and women working together, and financial planning.

Dante Scholar Wrestles with Angels

Standing-room-only crowds attended the Stone Lectures, given this year by Yale Divinity School Professor of Religion and Literature Peter S. Hawkins.

The five lectures—"Dante: Theologian-Poet," "The Old Parchments and the New: Writing Biblical Poetry," "Descendit ad infernos: The Bible in

Hell," "Reforming the Spirit: The Bible in Purgatory," and "Authors and Authority: The Bible in Paradise"—focused on the links between Dante's poetry in *The Divine Comedy* and the theology and poetry of the Bible, particularly the Bible as Dante would have read it. Many cantos of the poem deal with or directly quote from the Bible, and many more refer to or dissent from the church of Dante's time.

The resulting work, Hawkins argued, is "our *Pilgrim's Progress*, our invitation, an attempt to save our soul. The experience is one of going on a transformative journey to a sacred place."

Hawkins described the pain experienced by the souls in Dante's hell and purgatory as meaningful suffering. In purgatory, he said, the pain is a way of being born again.

"In the poem, souls become scripturalized," Hawkins said. "They move through the Bible and pass into its spirit."

Hawkins is the author of numerous articles on Dante, as well as several books: *The Language of Grace: Flannery O'Connor, Walker Percy, Iris Murdoch; Getting Nowhere: Christian Hope and Utopian Dream; and Listening for God: Contemporary Literature and the Life of Faith*. He is currently writing a book on *The Divine Comedy*.

"My interest in Dante has given me an angel to wrestle with, a text that never bores me, a book that I can never get to the bottom of, that enlivens the theological perspective I was raised in and makes the whole thing sing," Hawkins said.

Promotions at PTS

As of last July 1, Elsie Anne McKee has been promoted to be the Archibald Alexander Professor of the History of Worship. She had been the Archibald Alexander Associate Professor of the History of Worship since joining the faculty in 1993.

Charles A. Ryerson III has also been promoted from associate to full professor of the history of religions.†

Student Life

Field education is part of every student's time at PTS, but not every student's field is as green as that of Brint Keyes, an M.Div. middler who will spend next year on an internship in Belfast, Northern Ireland.

Between October 1, 1995, and August 31, 1996, Keyes will be the associate pastor of McCracken Memorial Presbyterian Church. His supervisor will be PTS alumnus David Irwin ('83P), a minister who has been very involved in the recent work toward peace in Northern Ireland.

"I'll be doing visitation and preaching sermons and the normal pastoral work of an associate pastor," Keyes said. "I won't be administering the sacraments, though, since I'm not ordained yet."

The sense of spending a year in the daily life of a church was one of the things that attracted Keyes to this internship, he said.



Middler Brint Keyes will spend next year at a church in Northern Ireland.

"I think this will give me a fuller idea of what being a pastor is really like," he said. "I have a strong interest in parish ministry, and I think this experience will help me make up my mind about a future call."

Keyes is most recently from northern Virginia, but his father's Navy career meant that he lived in

"every state between Massachusetts and South Carolina except New York" while growing up. He attended Duke University and spent seven years in the Navy himself after graduation. He met his wife, PTS recent grad Carla Pratt Keyes, at Westminster Presbyterian Church in Charleston, SC.

The couple plan to go to Europe this summer and travel until Brint's internship begins in October. Carla, who won a PTS post-graduate pulpit fellowship to study homiletics overseas, plans to study at Cambridge in the fall and at Edinburgh in the spring, before joining Brint in Belfast for the summer of 1996. Both plan to return to Princeton in the fall, where Brint will finish his degree and Carla will look for a call as a pastor.

Keyes is not worried about the possibility of violence in Ireland, he said.

"Now is a more promising time than it has been in the past," he said. "A former intern said to me that as Americans, we're pretty safe, we're kind of neutral. There is no personal crime to speak of in Ireland, and political crime has generally been linked to certain areas of the city."

Keyes spent three years as a PCUSA Mission Volunteer in Thailand, beginning in 1990, and is looking forward to living and worshipping in another culture again. He is also interested in seeing how ministers are treated in Ireland, and in getting an Irish view of American culture and Christianity.

"It's a wonderful thing to get someone else's viewpoint on your own culture,"

he said. "One of the advantages of worshipping with a Christian congregation in another culture is that it forces you to distinguish in your own faith between Gospel and culture. It forces you to see that some things are not necessarily definitively Christian, they are just the way we do things traditionally."

Laboring in the "Real World":

Field Ed at Princeton

Although not every student studies overseas, participants in Princeton's M.Div. program have a wide array of choices for fulfilling their field education requirements.

PTS students must have two field education assignments. This requirement helps familiarize students with the work of the church while giving them a better idea of what role God is calling them to play. The first field education placement must be at a local church. It lasts for one academic year, during which students serve for a minimum of ten hours each week. They may work as youth ministers, visit the sick, preach some sermons, or do other supervised pastoral work.

The second field education placement is for one summer, during which students serve for a minimum of thirty-five hours per week for ten weeks. Students can spend the summer in an area church, but they can also pick a church located elsewhere—Princeton students have served all over the United States and in many foreign countries. Other options include specialized ministry; a competitive teaching ministry placement, which requires a faculty mentor; clinical pastoral education; or competition for an international placement.

"We have students going to Ethiopia, Scotland, the Netherlands, Ireland, Germany, India, the Bahamas, and Ghana this summer," said Assistant Director of Field Education Harry A. Freebairn. "We have someone in Costa Rica right now, and in other years we've sent a student to Trinidad."

Freebairn added that the Seminary does its best to place students, except those pursuing specialized ministry, within their denominations.



Below: Princeton students have a more than their share of involvement in the off-campus work of the Seminary. From left: The Presbyterian Church, Princeton, has been a major force in the development of the Presbyterian Church in the United States. The Presbyterian Church in the United States has been a major force in the development of the Presbyterian Church in the United States. The Presbyterian Church in the United States has been a major force in the development of the Presbyterian Church in the United States.

Christ Is in the Least of These

The Joys and Challenges of a Ministry on the Streets

by David Meyer

Hundreds of children live like stray dogs on the streets of São Paulo, Brazil. Most have left homes in the slums on the outskirts of the city, escaping a violent stepfather or other family problems. They survive on a combination of charity and thievery. Many of these children have drug habits and sexually transmitted diseases. Their world is full of pimps, drug dealers, and other hustlers. On an average day, four of these children are murdered, some by the Brazilian police.

Street children need safe places to live. They need to go to school or to receive job training. Most of all, they need people who will love them without exploiting them.

Knox ('89B) and Beverly Rice ('90B) Swayze are two Seminary graduates who are trying to point Brazilian street children toward a new life. Along with their two-year-old daughter, Claire, the couple visited the Princeton campus in March to talk about their ministry. They spoke at Miller Chapel, showed slides from Brazil, and

talked about their lives as a clergy couple. They will speak about their ministry at many other churches before they return to Brazil in December.

The Swayzes met and married while at Princeton. Knox grew up in Brazil, and the couple felt called to work there as missionaries through the Presbyterian Church (USA) and the Independent Presbyterian Church of Brazil after graduation. Both Bev and Knox were ordained, spent a year learning Portuguese—Bev for the first time, Knox to improve his skills—and then moved to São Paulo.

During their first year in Brazil, the Swayzes taught at a youth center in São Paulo. Their students were twelve children who had graduated from the day care center at the Fourth Presbyterian Church.

"Our program involved tutoring and homework, reading Bible stories and doing art projects, singing, recreation, playing Uno and Jenga, and studying English," Bev remembered. She added that these

children had access to special tutoring, a dentist, and a Christian psychologist. Although they were poor, the children's families impressed the Swayzes with their commitment to raise the children well.

"Often the mothers were the heads of these families, and were working two jobs and making \$70 a month. We were amazed at how many of these mothers fought to better their situations against so many odds, who made sure that their children were in school and who wanted them to have a Christian education and a better life than they had had. This was a real contrast to the street kids we worked with next," Bev said.

After a year at the youth center, the Swayzes were called to join an ecumenical organization of educators who work with street children in Lapa, a neighborhood on the west side of São Paulo. Two commuter train lines bring both begging children and commuters from the outlying slums into Lapa.

Geandro used to beg on the street. With the help of two PTS alums, he spent last year in school.

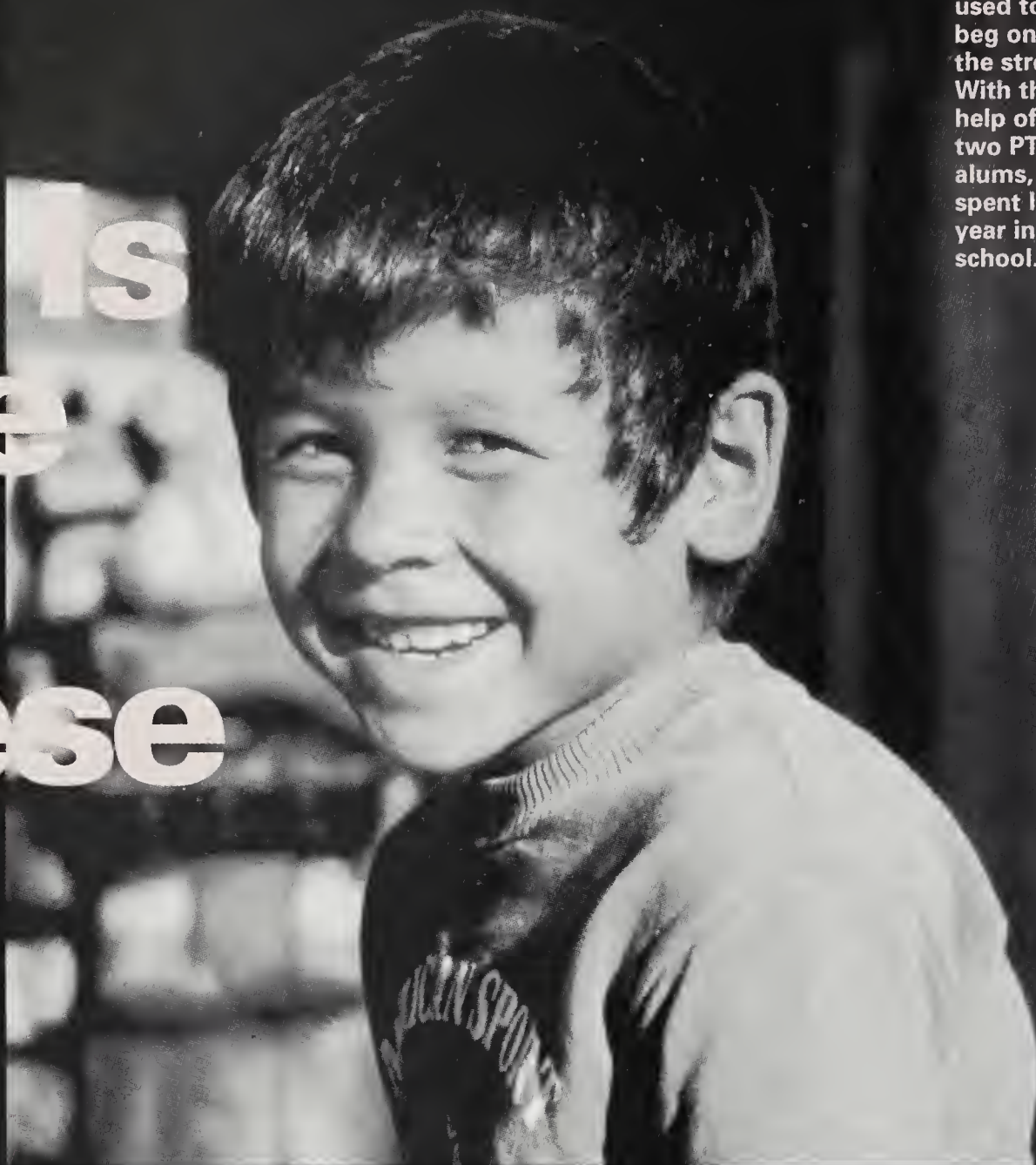


photo: Beverly Rice Swayze ('90B)

Street kids often begin by begging on the trains. They hand out "sometimes surprisingly honest" written statements about their families' plight and ask passengers to contribute, Knox said.

The children soon make much more money than their parents and may become their family's sole support. After a while, though, they begin to resent giving their parents money, particularly if the income is spent on alcohol or drugs. Children who are abused, commonly by a stepfather, begin to see their new income as a way out. The children start to stay away from home for several days at a time, and then for several weeks, returning only to wash their clothes. They become increasingly alienated from their families, and eventually they leave their homes completely.

The Swayzes and their Brazilian colleagues work with children in all stages of this process. When they can, they meet with the families of children who have not yet left home, with the goal of keeping the family together. They also work to reunite families with children who live entirely on the street, or to get those children and teenagers into school and jobs when rejoining their families is not possible or safe.

Since street children usually live in gangs, the Swayzes and their coworkers begin by making friends with the gang leader.

"We've found that we just don't get anywhere if we don't make friends with the leader first," Knox said. "The leader controls how much access we have to the group members and how much the group accepts us. But it's generally pretty easy to make friends."

Once the group accepts the street educators, the Swayzes and their coworkers play with the children, take them on outings, and help them in whatever

ways they can. They offer tutoring, medical care, showers, and a place to prepare food and wash clothes at the team's supply house. They also provide friendship, fun, and moral and spiritual support.

The educators don't see every child every day. Children who still live at home may have an assigned amount of money they must bring back every night, and they lose chances to make that money when they play with the Swayzes instead of actively begging. Still, the Swayzes have managed to become close to many street children, including one particular gang in Lapa. Their ministry with this gang has been marked by both success and setbacks.

Alexandro is one of the success stories. Many street children ride on the top and sides of electric subway cars for fun. Alexandro jumped for a subway car one day and missed. By the time the train stopped, he had lost some of his intestines and most of the muscle from his right femur, hip, and buttock. He spent nine months in the hospital, ran away from a boys' home, and then returned to the street.

Unfortunately, Alexandro was still wearing a colostomy bag, and he almost never changed it.

"I sat with him every day and played the card game Uno," Bev said. "I never want to play that game again. Sometimes it took everything in me and in God's world to sit with him for more than two minutes, the stench was so bad."

Although Alexandro initially resisted the Swayzes' efforts to return him to the hospital, he eventually went back. After surgery to remove his colostomy, Alexandro moved to a Christian boys' home, where he likes school and is studying to become an electrician.



Bev and Knox, with Alexandro, a street child, in Lapa, Brazil. The Swayzes help street children like Alexandro.

The Swayzes have helped other children get medical care, too. Paulinho, age eight, had a speech impediment that made him literally impossible to understand. Donations from individuals and churches in the PCUSA made it possible for him to see a speech therapist, and now he speaks properly. Donations from the same sources allowed another child, Hélio, to have surgery to correct his perforated ear drums and remove his tonsils. The surgery saved him from deafness and allowed him to go back to school, where he and his siblings have stayed.

For other children, the Swayzes said, a job is more appropriate than school or medical care. They have arranged job training for teenagers and provided seed money (which also comes from Presbyterian donations to their ministry) for an adolescent to start selling candy, soda, or water on the street. Sometimes, however, the switch from a life of petty thievery to a life of employment is too much for a child, as in the case of Neide.

Neide was the only girl in the gang of children the Swayzes saw regularly. At eighteen, she had lived on the streets for at least five years, and had given

birth to and abandoned two children of her own. The Swayzes tried to help her start selling hot dogs on the street, but the possibility of change proved too much for her. She left the gang and became a prostitute, working in another section of town. The Swayzes have not seen her since.

"It's tough for children and teenagers to change their lives," Knox said. "Some of them have too many emotional and psychological scars to make a change. Others are too fearful of what a life change would bring, and others enjoy the drugs, sex, easy money, and prestige of being in a gang. When a child does change, it's always a slow process. It's very common for a child to relapse, sometimes more than once, before making a permanent change."

Both Bev and Knox agreed that it is easier to convince a child to go back home, get a job, or return to school when the child does not have a drug problem.

"We're glad when they're only sniffing nail polish," Bev said. "It gets a lot harder once they graduate to crack." She related the story of Gláucio, who is severely addicted to crack. He smokes the drug with other



Children in a shack that looks "like something out of *Oliver Twist*," she said. Although the Swayzes did manage to have the shack raided by the authorities, the police went in during the day, while no one was there. Since then Gláucio has slipped steadily away from the Swayzes.

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"He looks like a Holocaust victim," Bev sighed. "He has skin eruptions and he's skin and bones. We saw him several days after the raid, and we wanted to put him in the hospital. He didn't want to go, and we felt it was better not to force him. Crack removes the capacity to decide to change. He'll die soon. But at least we offered," she said. She added that the team never abandons a child, even if he or she abuses the team's kindness. Some children have spurned help, while others have stolen from the supply house where the Swayzes work.

"We say, look, we're still your friends," Bev said.

Despite the sadness and the setbacks, the Swayzes have seen some significant changes in this

group of children. The gang no longer stays on the street all day. Instead, they spend their mornings at the house that serves as the team's headquarters, being tutored and taking baths. Their afternoons are spent on the street, playing games or going on outings with the Swayzes and their coworkers. The children have begun to mend and wash their clothes, instead of throwing away worn or dirty garments and stealing new ones.

Although some of the children have returned to school and some have taken jobs, most of them still live on the street. There are several reasons for this, the Swayzes said. One is that a child's living situation is usually the last thing the workers try to change, so as not to overwhelm a child who has just added a job, school, fewer drugs, and a major change in values to his or her life. Another reason is the lack of private and government resources.

"We've found that street kids are ready to leave the streets only after age fourteen," Bev

said. "Unfortunately most homes run by the government or by private organizations only accept kids who are under age fourteen."

The final reason is that children who leave the streets have a very difficult time going back, so any placement must be secure and lasting.

"When you take the kid out of that survival network, you have a huge responsibility," Knox said. "That's when the child gets expensive. Someone else comes and takes his place in his gang, and he loses his safety network. You then have to provide all the necessities that he was getting on the street."

The couple's own lives in Brazil are considerably more comfortable than those of the children they serve. They are paid in U.S. dollars and have access to "excellent medical care," Bev said, "which was especially important when I had Claire. I had a caesarian section, and the hospital took excellent care of both of us." She added that Claire is healthy and happy, and is learning both English and Portuguese.

Safety has not been an issue for them, the Swayzes agree.

"I feel very safe on the street," Bev said. "If I ever didn't feel safe I wouldn't go to the police. I'd go to a drug dealer we know. He'd protect me, I know he would, because we're friends with him."

"I'm more afraid of the cops than of anybody else," Knox agreed. "They're young, they're cocky, they're trigger happy, they've got guns."

The Swayzes find their work stressful and sometimes lonely, they said, although they also feel a sense of joy.

"We try to eat well, swim several times a week, and get enough sleep," Bev said. "And we pray. That's probably the most important thing." She added that the pair is trying to make more friends in Brazil.

"We need people with whom we can't talk about the kids!" Knox laughed. "We need a break sometimes."

As a response to the troubles they have seen, the Independent Presbyterian Church of Brazil, the Swayzes, and their coworkers are trying to start a home for former street children, a place that will make it easier to leave the streets for a better life. They hope that living in a real home will also make it easier for street children to accept the Gospel.

"Our ultimate goal is to have kids experience abundant life in Christ, but we have to be honest when we say that not one of our kids has become a Christian. It's hard to talk to them because they'll agree with anything you say—they believe in Christ but they also believe in the goddess of the sea and in mermaids," Bev said. The Swayzes try to use the children's belief in superstitions as "an open door to talking about spiritual issues."

The PCUSA has set up an extra commitment offering fund to support the house, which will be called Project Green Life. The fund is number 048302. The Swayzes appreciate both donations and visitors, they say.

"We love to have people visit us," Knox said. "Mission youth groups have come and that's great, but we're happy to have just about anyone who is interested in our ministry."

All in all, both Swayzes agree, the experience of working with these children has helped them grow in invaluable ways.

"I struggled theologically at Princeton, but it was nothing compared to the struggle I've had on the street," Knox said. "This experience has taught us to reevaluate and redefine ministry, success, the value of human life. It has taught us the value of finding Jesus in the least of these. Each one is irreplaceable to God." ■

Christians from the village of Ayod in southern Sudan greeted Jim Brown enthusiastically during his visit last summer as a part of the church's "Year with Africa."

new voyages

Presbyterian Executive Steers Church into Calmer Waters

Thirty years ago Jim Brown, the executive director of the General Assembly Council of the Presbyterian Church (USA), embarked on his own journey of theological education as a junior at Princeton Seminary. Last fall, after twenty-five years as a pastor and two years as his denomination's CEO (or what Seminary President Thomas Gillespie called "the closest thing Presbyterians have to a cardinal"), he returned to the campus with words of greeting to his alma mater and reflections on the state of the church.

Elected to his position in June 1992, Brown ('67B) has been at the church's helm in very rough seas. Staff layoffs at the denomination's headquarters in Louisville, major budget reductions, and bitter controversy surrounding the ReImagining Conference, an ecumenical women's conference in 1993 supported by the PCUSA that attempted to think of God using non-traditional images and language, have eroded trust between congregations and the national church.

"The church has been like a ship in irons," Brown reflected, "weighed down by controversy and the need to simplify structures. Now that we have downsized and put

the ReImagining Conference behind us, it is time to steer the ship, not just be satisfied with keeping it afloat.

"I believe the Spirit is moving in the world and the church," he told the Seminary community during his sermon in Miller Chapel. "The question is, can the denomination's bureaucracy catch the wind?"

That wind is blowing through churches in Kenya, South Africa, and the Sudan, Brown discovered last summer. He was a member of a six-person PCUSA delegation that visited Africa as part of the denomination's "Year with Africa" mission emphasis.

He described working to refurbish a house for university students in a township in South Africa; talking with Desmond Tutu about his hope for the new South Africa; visiting the Sudan, where half a million people have died in the last decade, yet where, according to Brown, "over eight thousand people were baptized by one pastor in 1993."

"The General Assembly's choice to focus on Africa was a choice guided by the Holy Spirit," Brown asserted. "We need their witness. Many of the churches in Africa began

as our mission churches, and now they are worried about us. They asked me if we in the PCUSA would be able to stay in partnership with them.

"I visited Kikuyu Hospital outside Nairobi, Kenya, and saw plaques on every wall thanking Presbyterian congregations in the United States for mission personnel and mission dollars. Our church does not exist just to win internal fights with one another. We have a legacy to uphold that goes beyond any one of us, or any one theological position."

Brown recounted his participation in a worship service at Nairobi's St. Andrews Church, a congregation of the Presbyterian Church of East Africa. "There were eight hundred people in worship that morning and I was asked to bring greetings from the PCUSA.

"After the sermon, three women came forward, bringing their infants for baptism. The women were single mothers.

"It was one of the first times that congregation had baptized the children of single mothers. The pastor told me later that the decision required the people to struggle with their theology. They reached the conclusion that the Spirit was calling them to see



Jim Brown, president of the ReImagining Conference, speaks at the 1994 ReImagining Conference in Louisville, Ky. (Photo by David J. Phillip)

these children born out of wedlock as children of the covenant, not second-class citizens, and so to baptize them.

"The congregation was called by God to a new act, and the theology of the church was in the process of reform that Sunday in the worship service. A church with deeply rooted family values had searched for and received a new word from God."

What has Nairobi to do with Louisville or Princeton?

A lot, Brown believes. His visit to Africa, as well as mission trips to Cuba and Eastern Europe during the past two years, deeply sustained him through the denomination's turmoil, especially during the weeks when he received hundreds of letters of complaint from presby-

"Centrism is a doctrine is a dead end, but the centrality of what we believe is not."

teries and congregations about the ReImagining Conference.

More importantly, those connections with the global church "have underscored the lesson that theology matters very much," Brown said. "That's an essential lesson for our churches, our seminaries, and our national staff."

Brown believes the church has been forced back to classic theological questions after a long period of polarization and controversies, the most recent being the ReImagining Conference.

He believes Presbyterians want to ask and answer questions like these: What is the core of our faith? What is our shared confession? Who is Jesus Christ? What does it mean to be a human being? What is the central message of the Gospel?

"We need a bold and defining theology around the person of Christ," he said. "We can't make Jesus a centrist, but we should make Christ the center of our theology."

"In my generation," he told seminarians, "there was little discussion among clergy about Christological issues. But now I think the church is ready to do that. There's a kind of a shared theological dryness out in the church. Centrism as a doctrine is a dead end, but the centrality of what we believe is not."

For Brown, the *Brief Statement of Reformed Faith*, the denomination's newest

confessional statement (which he helped draft in the 1980s), incorporates the essentials of the Reformed faith. But he allows that for others, earlier confessions are foundational.

"What is important is that we engage each other in a depth of discourse and honest sharing about what we believe," he said. "Congregations and presbyteries are beginning to do this all over the country — in session retreats and presbytery days of reflection. That's how the church will work its way through controversy."

Brown looks to the theological institutions to provide leadership for the church's theological inquiry. "Seminaries must teach future pastors to 'do theology' throughout their ministry," he said. "You at Princeton should be wrestling with biblical authority, and not be afraid of different people having different understandings of the authority of the Bible."

"You should talk about issues like the naming of God and human sexuality and Christian anthropology. These are theological issues. Faculty should teach people not so much *what* to think about these issues, but *how* to think about them."

Brown thinks that Presbyterian seminaries must also teach students about ministering to real people in the churches: training officers, leading intriguing adult Bible study groups, and explaining how the centuries-old New Testament texts follow a trajectory into the world of the twentieth century.

He also believes that seminaries can help the church by equipping people to deal with difficult issues.

"In a way the seminaries of the denomination hadn't prepared people to deal with the theological issues about Christ and God that were raised at the ReImagining Conference. The entire church must be able

to look to this campus and others like it for leadership, mentoring, and modeling of how theology should be done in our day. You must help keep theology alive and fresh, and keep us united around the living Christ.

"The church needs what I would call a theological curriculum for its life," he explained.

That curriculum, he said, should be developed around a family table. Seated at the table would be seminary leaders, pastors, moderators of presbyteries, para-church folks — all sitting together and wrestling out a common understanding of the great issues of the church's life together.

"If we can agree on the theological issues," he said, "we can extend the conversation to include many points of view. Too often we're at separate tables in separate rooms calling each other names. Everyone wanting, willing, and claiming to be Presbyterian should be at one table. We should avoid setting up 'camps' or engaging in 'dueling banjos,' but we should never avoid taking stands that are controversial," he said.

Jim Brown has known that the church must embrace controversy, if it is to be true to its calling, since well before the day he took office.

He left the classrooms of Stuart Hall in 1967, diploma in hand, for the pulpit of Eastside Presbyterian Church in Paterson, NJ, where he had to help his congregation understand and respond to the race riots which ignited Paterson and the nearby city of Newark shortly into his tenure.

Even earlier, as the president of the student body during his senior year, he helped start the Seminarians' National Emergency Committee, an ecumenical, nationwide group of seminary students formed to protest the Vietnam War.

In February 1967 that organization planned an interfaith mobilization in Washington, D.C., which was attended by over twenty-five hundred clergy, laity, and seminarians. Brown led Princeton's delegation of twenty-three students.

On his return to the campus, he helped plan discussions, chapel services, and a three-day fast to interpret moral and theological questions surrounding the church's role in protesting the war.

These words appear in a position paper Brown and his fellow students wrote about that mobilization: "A time comes when silence is betrayal. The Old Testament prophets forbid us to smooth things over, but rather urge us to speak out loud and clear....There are times to force reappraisal and new directions; we affirm our own responsibility to urge that new direction. Our task is not to assign blame for the past, but to accept responsibility for the future."

The vision articulated in those words can still be seen in what Brown brings to his present task. The new directions he sees for the church today urge Presbyterians to leave blame behind and focus instead on increased volunteerism and real partnership between congregations and the General Assembly.

"There is a movement among the laity of our church," he says, "that is not satisfied with vicarious Christianity. Church members want to participate in the church's mission, to have hands-on experience."

One of the denomination's four priorities is partnership in mission. In 1994 the number of Presbyterians involved as international volunteers increased from thirty-two to two hundred and twenty people. In addition, Brown envisions recruiting more youth volunteers for a kind of "Christian Peace Corps," a project which is

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A lot, Brown believes.

already underway in places like Homestead, FL, where a teen is assisting in the aftermath of Hurricane Andrew.

As part of this program, young people would be funded by their congregations, presbyteries, and the General Assembly to serve around the globe for two or three years in short-term mission opportunities.

"Some of our young people are starving for mission opportunities," he says. "And people in so many parts of the world and in our own country need help. The energy and the desire to connect these two realities are there, but we need new models for funding.

"The General Assembly Council's Worldwide and National Ministries Divisions will continue to train these new missionaries and link them to the places where they will serve, acting more as connector and catalyst than as control.

"But individuals in presbyteries and churches will take initiative in finding and funding mission opportunities. They will find their own connections to the larger world through their local congregations.

"People might teach in a Romanian village, help develop self-sustaining agriculture in the Ukraine, or volunteer to work in small New York City churches that cannot pay a pastor. Each would serve because of his or her commitment to the church of Jesus Christ. We can make literally thousands of these



connections without calling only life-long missionaries."

Other priorities in the newly structured PCUSA are evangelism, social justice (including addressing the urban crisis and violence in America), and spiritual formation.

Underneath them all, Brown believes, is the need for basic pastoral leadership.

"I have always tried to have a pastor's heart. In a way it was easier when I was the pastor of the First Church in Santa Fe, NM, or St. Peter's By the Sea Presbyterian Church in southern California, overlooking the beautiful shores of the Pacific and pastoring my congregation.

"Now I pastor a free-floating community. It's sort of like being a butterfly, lighting briefly somewhere, then taking off."

But in another way he knows it is not any easier for pastors than for national staff during this time in the church's life.

"Pastors are taking a beating," he told the students preparing to find their own calls. "Pastors won't do well speaking *ex cathedra* from the pulpit to this generation. People today rightly question authority. Pastors must develop a fertile and open process for thinking theologically with their congre-

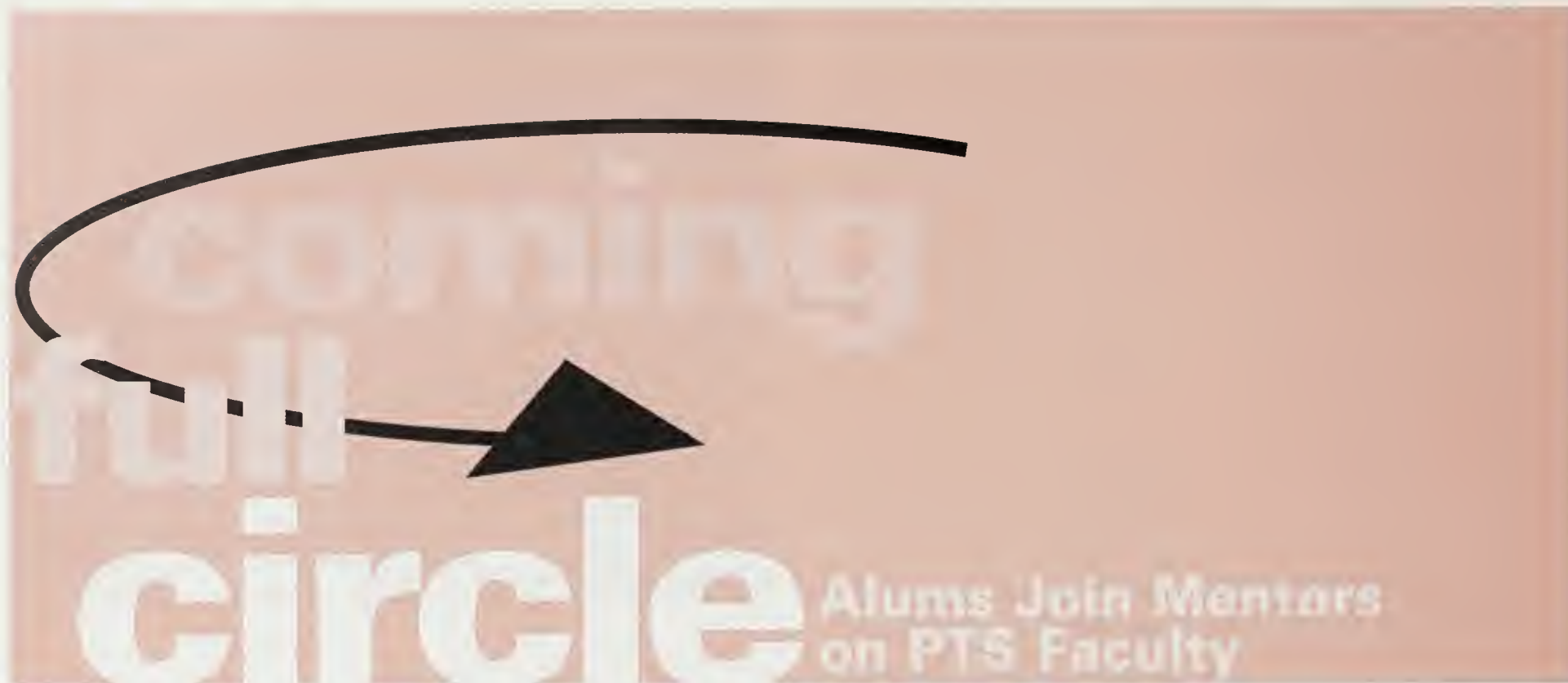
gants, and then know when to stay at arm's length and let them struggle. If we prepare seed beds of trust, they and God with them will survive any conflict."

In the end, it is prayer which sustains Jim Brown in the pressures of his present calling. He has discovered colleagues and strangers all across the church who pray for him.

His face relaxed into a smile as he told a story from his early years of ministry. A Nigerian student worked on weekends for one year at Brown's church in Paterson. Several years later Brown went to Nigeria and visited the home of his former intern. He remembers sitting around a simple breakfast table with him and his wife and children as they gathered for morning prayer.

"Suddenly I realized that the children were praying for me," he relates. "And in a flash of insight, I knew from the naturalness of the prayer that they prayed for me every day. I must allow myself to remember that. You can forget, and forgetfulness is the beginning of faithlessness.

"I pray our church, like St. Andrews Church in Nairobi, will remember the gentle breeze of the Spirit that blows us into our future."



To surpass your master, says a Hasidic proverb, is to repay what he gave you. New PTS professors Elsie Anne McKee ('82D) and Paul Rorem ('80D) may not have surpassed their teachers, but they have entered into different relationships with them. Both scholars have won the endowed professorships once held by their mentors, who are both now retired from long Princeton careers. The men who were once their professors and doctoral thesis advisors are still their mentors, but also their colleagues and friends.

Elsie Anne McKee came to teach at Princeton from Andover Newton Theological Seminary in January 1992. As the incoming Archibald Alexander Associate Professor of the History of Worship (she was promoted to full professor in 1994), she took the position vacated by retiring professor Edward A. Dowey Jr., who had been the Archibald Alexander Professor of the History of Christian Doctrine and her doctoral thesis advisor.

The move presented a change for Princeton, which had never had an endowed chair in the history of worship, as well as for McKee. At Andover Newton she had taught general church history, from the Reformation to the present. She agreed to change her field in order to meet a need at Princeton.

"I believed that worship was an important area which needed to be developed, though I would not have thought of choosing myself to teach it!" McKee said. "I understood Princeton's invitation as a call, and it has been a very challenging three years, putting

by Ingrid Meyer

together new courses and finding their role in the curriculum."

McKee was born in what is now Zaire, in central Africa. Her parents and grandparents were mission workers. She grew up speaking both English, which was the language of school, and Tshiluba, a local Bantu language which held the keys to church and daily life. She still uses her baptismal name, "Tshimunyi," which means "torch."

After graduating from an English-language boarding school in Zaire, McKee attended Hendrix College in Conway, AR. Leaving Africa was a shock.

"Going to America felt like going into exile. I looked and sounded like an American, but I didn't think like one," McKee said. She didn't know the American relatives to whom she'd been sent, and found it "unusual, to say the least, to be surrounded by all these pale faces. The students were nice, and friendly, and kind, and most of them thought I was from Mars. Their world and my world had different horizons."

McKee's next move was to England's Cambridge University, where she enjoyed the diverse, often eclectic environment. After earning a Diploma in Theology, she entered the doctoral program at Princeton in 1975, becoming both the youngest student—she was just twenty-four—and the only woman in that class.

Edward A. Dowey Jr. was the chairperson of McKee's dissertation committee. A scholar who has done significant work in sixteenth- and seventeenth-century Reformation studies, Dowey focuses on Calvin, Zwingli, and Heinrich Bullinger, Zwingli's successor. He chaired the committee that wrote the *Confession of 1967*, and is the author of an acclaimed commentary on it. Along with modern church historian James H. Nichols, Dowey saw McKee through her years at Princeton, both before and after a two-year period she spent in Switzerland on a Fulbright scholarship, studying with Reformation scholar Pierre Fraenkel at the Institut d'Histoire de la Réformation in Geneva.

McKee's dissertation was on the relationship in Calvin's thought between the diaconate and liturgy. She explored the historical, social, and liturgical roles of the diaconate, the lay Protestant office charged with caring for the poor in early modern Europe. The dissertation was published by Librairie Droz, an academic press in Geneva which specializes in studies of the late medieval and early modern historical periods. She later wrote a version of the same book for "a literate lay church audience." The work may be translated into German and Japanese, and has been used in some African churches in South Africa. During her first sabbatical from Andover Newton, McKee wrote a book on Calvin's view of the other lay office in the Reformed church, that of Elders, who were in charge of moral discipline. She is currently under

contract with William B. Eerdmans Publishing to write two books on sixteenth-century reformer Katharina Schütz Zell.

McKee co-edited (with Brian Armstrong) a Festschrift in honor of Dowey titled *Probing the Reformed Tradition*. She continues to serve as one of the editors of the previously unedited sermons of John Calvin.

"Elsie follows wherever the material takes her," Dowey said. "Her dissertation is a very solid study of Calvin's exegetics, as well as social and economic history. She is a superbly trained scholar and an excellent teacher."

"She's a very articulate person," he added, "and is usually quite enthusiastic about what she's doing. She's not dull."

For her part, McKee said she appreciates Dowey as a scholar, teacher, and friend.

"I have great respect for him," she said. "When he decides to adopt you, you are adopted, as I learned when I returned from Europe with my dissertation and discovered he was enthusiastic about it. Ed is a splendid senior colleague; he helps me analyze issues in pro-

fessional life, and is also a very helpful critic on writing projects. He is always concerned to give me the best possible advice, without turning me into him, and he's unfailingly discreet. It's a real gift to be able to consult someone who wants only my good."

McKee admires Dowey as a person and a churchman as well as a professional, she said.

"He is a remarkable person, in that he has never gotten stuck in one place in time. He lets in new issues even when they're not easy or restful," said McKee.

Dowey was one of only two professors who walked through a rare Princeton blizzard to reach McKee's scheduled oral doctoral exams. The other professor was Karlfried Froehlich, who from 1968 to 1992 was the Seminary's Benjamin B. Warfield Professor of Ecclesiastical History, and who also worked with McKee during her doctoral studies. The final member of the frozen crew was Froehlich's advisee, a Lutheran named Paul Rorem who was also taking his oral examinations and whose undergraduate work at St. Olaf College in Northfield, MN, had

prepared him for harsh winters. Rorem and McKee have had nearly twenty years of parallels: they entered the Ph.D program together, took the same basic seminars, won Fulbright scholarships, taught elsewhere, and returned to teach at Princeton.

"The four of us were really intertwined, in seminars, in exams, and even in snowstorms," Rorem said. "For both of us as students, the other's number one professor was our number two. Froehlich was my advisor, but Dowey was definitely my second professor. His interest in Luther inspired a lot of Lutheran students to take Lutheran theology more seriously."

Almost twenty years after that snowy day, Froehlich retired, and was thrilled to see Princeton hire his former student to take his place.

"Paul is the kind of student who gives his teachers ideas," Froehlich said. "We first met when he was an M.Div. student in the early 1970s, so he belongs to my early years here. I was teaching a course that combined church history and New Testament, which Paul liked." Rorem had done his undergraduate work in philosophy and had also studied Greek and New Testament.

Rorem left Princeton after two years of study and finished his M.Div. at Luther Theological Seminary in St. Paul, MN. As a Lutheran, he wanted to spend a year at a Lutheran seminary. He went to the Lutheran Theological Seminary at Philadelphia next, where he earned a Th.M. and studied under Oliver Olson, who now teaches at Marquette University. Olson helped spark his interest in early sources of information on the liturgy. In 1975, he returned to Princeton as a doctoral student, with the hope of studying under Froehlich again.

"Elsie follows wherever the material takes her.... She is a superbly trained scholar and an excellent teacher."

From the beginning of that period, Froehlich said, he admired his student's energy and commitment.

"I made him get his languages in order," Froehlich said. "Now, many a student hears this and nods and doesn't do a thing about it, but Paul had tremendous energy. Once I said, you'd better do this, he looked around for himself and found a summer Latin immersion program at Brooklyn College. He took the initiative constantly—he never thought there was any time to waste."

Rorem wrote his dissertation on a neoplatonic Christian known as Dionysius the Areopagite, or Pseudo-Dionysius. This sixth-century theologian had a tremendous influence on the liturgy, on the Eastern church, and on medieval mysticism. Although Froehlich initially had little independent interest in Rorem's topic, Rorem's enthusiasm soon changed his mind.

"Paul was pushy enough to want me to be more interested in Pseudo-Dionysius," he said. "Of course now I think, he's right, this is very exciting, but then I had other interests, why should I get into this topic?" Since then, Froehlich has done extensive reading and written both published and unpublished work on Pseudo-Dionysius.

Like McKee, Rorem won a Fulbright scholarship. He went to Rome to write his dissertation.



Photo: Elizabeth Clark

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David Rorem, who has been a student of Paul Froehlich's since 1979, is now a professor of Pastoral Theology at Westminster Theological Seminary in Philadelphia.

Chicago. When Froehlich retired in 1992, the search committee asked his former student to come on board.

"I was away from Princeton that whole year and did not have a thing to do with this—it was decided by the weight of what he had been doing—but I was nevertheless extremely happy," Froehlich said.

"It is sort of ironic," Rorem said. "I wouldn't have had a chance to be here if he hadn't retired. I'm honored to be his successor."

Rorem definitely considers Froehlich a mentor, he said, although he also acknowledges a debt to Oliver Olson, his teacher at St. Olaf College and the Lutheran Theological Seminary at Philadelphia. Their association has also continued outside the classroom. Together they edit the publication *Lutheran Quarterly*, with Olson as editor and Rorem as associate editor. A Festschrift that Rorem and several other students created in honor of Froehlich started out, Rorem said, as an issue of *Lutheran Quarterly*.

While he was in Europe he gave his first professional paper at the 1979 Oxford Patristics Conference, an experience which later spurred him to start a newsletter for those interested in Pseudo-Dionysius. After graduating from Princeton, Rorem did a year of post-doctoral study in Toronto, where his dissertation was published by the Pontifical Institute of Mediaeval Studies. He was also the co-editor of a volume on Pseudo-Dionysius in the series *Classics of Western Spirituality*, for which Froehlich wrote an introduction and served on the board. That effort was the first total English translation of Pseudo-Dionysius's writings, and is now the standard text.

Rorem spent five years as pastor of Our Savior's Lutheran Church in Edison, NJ, and in 1986 went to teach at the Lutheran School of Theology in

Rorem is continuing "Introduction to the Christian Mystical Tradition," a course that Froehlich taught for many years. Rorem's teaching style, he said, relies heavily on things he learned from his former professor.

"I asked his advice on how to handle a class of eighty when I had expected twenty students,"

he said. "He has a tremendous multimedia approach to teaching—slide lectures, taped music, the occasional film, visits to the Princeton University Chapel to see Gothic architecture. When I was a student he led Lutheran students in singing Luther's hymns, and then he'd talk about the text and how it expresses Luther's theology. From then on my teaching has included hymns from St. Bernard, Francis of Assisi, Luther, and Gregorian chant, to name a few. I owe hymns as a teaching method and tool to Karlfried."

Rorem also credits his mentor with teaching him a basic—and valuable—approach to scholarship.

"The basic thing I owe to him is the urgent need to hear and understand what the other person has to say," Rorem said. "His historical method is to hear and comprehend what an ancient or medieval text is saying. He had a consuming passion to instill that in us, to take seriously the voice, the perspective of the medieval writer. It's half common sense and half historical method, and that method is central to Karlfried Froehlich's legacy in all his students." ■

What Next? by R. S. FROELICH

Agents of Hope and *The Child's Song*, both by Donald Capps, William Harte Felmeth Professor of Pastoral Theology. Westminster/John Knox Press, 1995.

The Knowledge of God in Calvin's Theology (third edition), by Edward A. Dowey Jr., Archibald Alexander Professor of the History of Christian Doctrine Emeritus. Eerdmans, 1995.

The First Theologians, by Thomas Gillespie, president and professor of New Testament. Eerdmans, 1995.

Seasons of Grace: Reflections from the Christian Year, by James F. Kay, assistant professor of homiletics. Eerdmans, 1995.

The Spirituality of African Peoples: The Search for a Common Moral Discourse, by Peter J. Paris, Elmer G. Homrighausen Professor of Christian Social Ethics. Fortress, 1995.

Choral Music from Princeton Seminary, a continuing series edited by David A. Weadon, C. F. Seabrook Director of Music. Hinshaw Music.

Class notes

1931 F. Elwood Perkins (B) is a volunteer assistant to the staff chaplain at the United Church of Christ retirement community in Ephrata, PA.

1932 Percy E. W. Clark (B) is retired and living in a nursing home in Tucson, AZ.

Walter R. Courtenay (B) has reached his ninety-second birthday, "in recognition of which I wish to send best wishes to those who shared my Seminary years, 1929-1932. God bless," he says. Courtenay lives in Advance, NC.

1934 Daniel K. Poling (B) says that he is still active in ministry, sixty years after his ordination in New York's Westchester Presbytery.

1935 C. Donald Close (b) reports that he is "still going and going—like the battery rabbit!" He lives in Topeka, KS.

Richard M. Hadden (B) wrote from St. Ignace, MI, to say that he and his wife, Frances, published an article about their memories of former president Richard Nixon in *The St. Ignace News*. The Haddens, who are professional pianists, played at the White House for the Nixons and members of the Pakistani government in 1973.

1937 C. Ralston Smith (B) writes that he is "still enjoying traveling and teaching Sunday school."

1938 Bryant M. Kirkland (B) was awarded Wheaton College's Alumni

Distinguished Service Award last May. He lives in Rydal, PA, and recently completed a call as interim pastor at the First Presbyterian Church in Moorestown, NJ.

Donald W. Scott (B) writes that he celebrated his eightieth birthday "with much thanksgiving."

1939 Robert E. Graham (B) is retired and living in Canyon Lake, TX.

A. Walker Hepler (B) reports that he and his wife, Ida, have been listed in the *Guinness Book of World Records* as a married couple with exactly the same birth date: July 15, 1915. They met in Princeton, where Ida studied at Westminster Choir College, on the only blind date either one of them ever had. Now living in Brockport, NY, Hepler reports that he has been plagued by numerous health problems, but is still "very thankful to be alive."

Robert L. McIntire (B, '46M, '59D) writes from Duarte, CA, to say that he celebrated his eightieth birthday in good health and is active in local affairs and in-house cable television.

1940 After five years on the faculty of the University of Southern California, twenty-five years at Occidental College, and ten years at Doshisha University in Kyoto, Japan, **Franklyn D. Josselyn** (B) is retired and living in Sonoma, CA.

1942 P. Arthur Brindisi (B) is having a busy retirement. He writes that he

Alumni Update

Things never happen quite as one expects them to. Meetings of the Seminary's board of trustees can be routine and predictable. As a brand-new trustee, I went to the January meeting prepared for a repetition of the October meeting. At the January meeting, however, I was delighted and amazed to find the trustees taking two hours out from business as usual to talk about theology.

The discussion was about the mission statement of the Seminary, which is being reviewed in conjunction with the Seminary's ten-year visit from our accrediting agencies: the Association of Theological Schools and the Commission on Higher Education of the Middle States Association of Colleges and Schools. They will visit the campus in the fall of 1997.

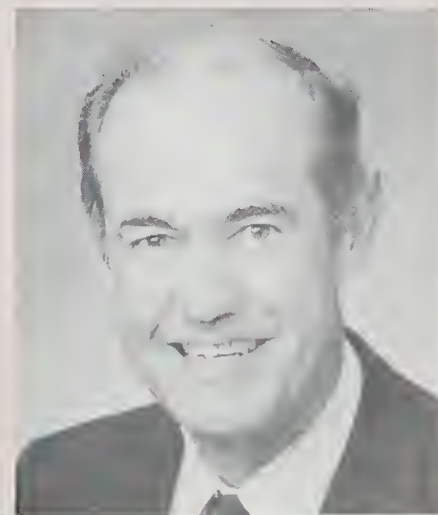
Small groups — some of ministers, some of lay people — discussed questions like these: Why do we keep the doors of Princeton Seminary open? If it were up to you, how would you plan a seminary? What five qualities do you look for in graduates of Princeton Seminary?

Then we regrouped and talked about the results of our separate conversations. The sharing was exciting; the lay trustees in particular know what they want! They want Seminary graduates whose commitment to Christ is obvious and warm. They want ministers with integrity. They want competent ministers, men and women who know how the real world works. The lawyers and business people on the board said that theology should reflect daily life, not just academic life. They do not want pastors who preach to them from on high, but who live and think theologically with them.

It is clear that theological inspiration and revelation are not limited to preachers and academicians. Our church has a great resource in its laity. These people do theology in their daily lives all the time. They may not use the technical, theological terms, but they wrestle with theological issues in their businesses and their families. When people talk about their values, they are talking about God. It seems to me that the best theology is something which can never be adequately taught apart from practice.

I came away from that forum with a new appreciation for the depth and precision of theological insight I heard from our lay trustees. That makes me believe that theology is the job of the whole church. As the Seminary discusses and reformulates its mission statement, we have a great opportunity to explore

the ways in which our excellent theological enterprise can cooperate more fully with church practice.



Art Suelztz ('53B) is a member of the Alumni/ae Association Executive Council and an alumni/ae trustee. He is pastor of Point Loma Community Presbyterian Church in San Diego, California.

Class notes

serves the city of Utica, NY, as executive director of human relations, and is the stated supply pastor for the Mt. Vernon Presbyterian Church of Vernon, NY.

George L. Hunt (B) has finished his term as vice president of the Presbyterian Writers' Guild and is editing its publication, *The Presbyterian Writer*. He lives in Lakeland, FL.

on Preparation for Ministry. He also teaches occasional adult classes and serves on committees at the Second Presbyterian Church in Louisville, KY.

1950 Robert T. Deming Jr. (B) attended the fiftieth reunion of the Class of 1944 at Princeton University last June. He lives in Fredericksburg, TX.

1946 William S. James (B) retired from the Westchester, NY, Department of Social Services in 1991. He lives in White Plains, NY.

Robert S. Vogt (B) writes from California that he is "happily retired after a few interims."

1948 John P. Ludlam (b) writes that he is on medical leave from his job at Trans World Radio in the West Indies. He has bone cancer. He and his wife, Janet, live in Clinton Corners, NY.

1949 Kyung Yun Chun (M) wrote from Seoul, South Korea, to say that he is professor emeritus in Hanshin University's Department of Theology.

James G. Emerson Jr. (B) and his wife, Margaret, spent last August through December teaching on the faculty of the Center for World Mission in Seoul, South Korea. From February until May, they are teaching global mission at San Francisco Theological Seminary. The Emersons live in San Francisco, CA.

Don Swift (B) and his wife, Virginia Wach Swift ('50e), wrote to say that they are "retired, but still serving churches." Don is the stated supply pastor at Eastminster Presbyterian Church in Columbus, OH.

Nathaniel C. Roe (B, '55M) retired in 1989. His current activities include travel and guest preaching. He is the parish visitor for the First Presbyterian Church in Washington, PA, serves on the Habitat for Humanity board and the Family Service board, and is an active member of the Rotary Club. He lives in Washington, PA.

1951 Harry E. Chase (B) has a private practice as a licensed marital and family therapist. He's a member of the Crisis Incident Stress De-Briefing Team at Pascack Valley Hospital in Westwood, NJ, where he works with police, fire, emergency, and medical personnel following major disasters to reduce their stress and the possible incidence of post-traumatic stress syndrome. He also teaches parenting skills to the parents of children in the Head Start preschool program. "I find a quiet heroism among many single mothers, who seem determined to provide for their children what they did not have—a head start or even a good start in life," Chase says.

George F. Gillette (B) is a part-time chef, singer, and handbell ringer at Riverside Presbyterian Church in Cocoa Beach, FL. He also sings in the Brevard Chorale, plays in the community band of Brevard County, and volunteers as at orderly at a local hospital. "I have done occa-

On March 1, 1995, **Richard C. Halverson (B)** completed a fourteen-year stint as chaplain of the United States Senate. He lives in Arlington, VA.

Russell M. Kerr (B) invited two of his Seminary classmates to spend three days with him last October in his new house, "Kerrport," in Montreat, NC. Kerr's guests were Harlan H. Naylor (B) and his wife, Mabel, and Edward L. Schalk (B) with his wife, Letitia. "Needless to say, we had a ball," Schalk writes.

1943 Donald R. Fletcher (B) and his wife, Martha, have moved to Rossmoor, NJ, "only twelve miles from Princeton," he says. "I'm enjoying 'retirement' as a part-time pastor to the vigorous Rossmoor Community Church, which has 350 members."

1944 Robert S. Graham (B) retired on July 1, 1988. His last position was as associate synod executive for the Synod of the Pacific. He lives in Sacramento, CA.

1945 John David Burton (B, '51M) is interim minister of the First Presbyterian Church in Redbank, NJ. He is also the director of American Leprosy Missions, Inc.

Robert A. MacAskil (B) is pastor emeritus of the Gettysburg Presbyterian Church in Gettysburg, PA, where he served for thirty years. He serves on the Gettysburg National Park Service Advisory Commission and is an active licensed battlefield guide. He does supply preaching and was recently honored as an alumnus of distinction by the University of Dubuque, IA.

John R. Rodman (B) is on his presbytery's Committee

Class notes

sional supply preaching and conduct bi-weekly inspirational services at a local nursing home," he says.

Charles F. Stratton (B) was elected pastor emeritus of the First Presbyterian Church in Youngstown, NY. He is the parish associate at the First Presbyterian Church in Glens Falls, NY.

1952 Although he's been retired since 1992, **Robert S. Barker** (B) is "still continuing the same work at the Hokkaido Christian Center in Sapporo, Japan, in the 'active retirement missionary' category."

Donald R. Lundquist (B, '61M) is serving as pastor to senior adults at the First Covenant Church in Minneapolis, MN.

"Just enjoying retirement," writes **Kelmore W. Spencer** (B), of Clayton, CA.

1953 **W. Edmund Carver** (B) became a member of the General Assembly Council in June 1993. The Second Presbyterian Church of Knoxville, TN, where he is senior pastor, recently broke ground for a \$3.1 million addition.

Jerold B. Ellison (B) is the visiting pastor at the First Presbyterian Church in Reading, PA.

Ormond L. Hampton Jr. (B) is the parish associate at Cypress Lake Presbyterian Church in Ft. Myers, FL. From 1989 to 1994, he served four churches as an interim pastor.

1954 **John W. Doane** (B, '56M) retired last spring from the First Presbyterian Church of Lancaster, PA.

"I am serving as volunteer parish associate for adult ministries at Traverse City Presbyterian Church in Traverse City, MI," says **Walter A. Fitton** (B, '57M).

William J. Peck (B) is associate professor of religious studies at the University of North Carolina at Chapel Hill, NC. "I'm moving into semi-retirement this year, so as to teach some in a Presbyterian seminary in Latin America," Peck says.

1955 "I enjoyed Lee Nelson's (B) personal notes," says **Dale D. Gorman** (B). "Lee, come see us in Dallas and I'll help you pick out a ranch in Texas if you'll let me go horseback riding with you." Gorman retired from John Calvin Presbyterian Church in December and says that he hopes to do some interim assignments.

"I retired in May 1994, after thirty-six years of teaching Greek and religion at Wartburg College in Waverly, IA," writes **Raymond Harms** (M, '63D).

Frank E. Havens (B) has completed his eighth year as chaplain and coordinator of pastoral care services at Glens Falls Hospital in Glens Falls, NY, where more than forty local clergy have received training and served as adjunct chaplains. The hospital is adding on a chapel and more office space, Havens says. He adds that he recently assisted in the bap-

tism of his third grandchild, Peter Thomson Hodge. "Dick Symes (B) lives nearby us in Granville, NY, and Ed Mooney (B) is doing a three-month interim at Argyle Presbyterian Church," he says. "Haven't seen those two since Seminary days."

"I have retired for the third (and final!) time," writes **Robert P. Heim** (B). He and his wife, Jean, plan to travel. They live in Arnold, MD.

"I have recently become chairman of the National AIDS Memorial at the Cathedral of St. John the Divine in New York City," writes **Carl D. Reimers** (B) of Princeton, NJ.

Herbert A. Stocker (B) is the new volunteer executive director of NEXUS for Geriatric Planning, a consortium of those who serve the aging and their caregivers in Pennsylvania's Lehigh Valley. Stocker lives in Bethlehem, PA.

After fifteen years as pastor and head of staff at the First Presbyterian Church of Vancouver, WA, **Leigh P. Taylor** (B) has retired. He has been appointed to the General Assembly Nominating Committee as the Synod of the Pacific's representative.

1956 **J. Robert Hewett** (B) is the interim pastor at the First Presbyterian Church of Vero Beach, FL.

1957 **Carl R. Geider** (B) writes that he retired in 1993.

Gerald L. Hill (B) is the interim pastor at Trinity Presbyterian Church in Meridian, MS.

Kirk A. Hudson (B) retired from the First Presbyterian Church of Utica, NY, at the end of 1994. He is still active as president of Hope House, on the board of Samaritan Counseling Center, and with the Waterville Rotary Club. He lives in Waterville, NY.

In June 1993, **Roger A. Kvam** (B) was elected pastor emeritus of the First Presbyterian Church in Quincy, MA. He is now a member of Foothills Presbytery and the stated supply pastor at McCarter Presbyterian Church in Greenville, SC.

1958 "As many know, I went to medical school shortly after leaving Seminary in 1958," writes **M. Lloyd Hiler** (B) of Memphis, TN. "I remain most grateful for my Seminary experience. I'm still studying Hebrew and Greek. The Scriptures continue to be a blessing to me, thanks to the help I received at Princeton Theological Seminary."

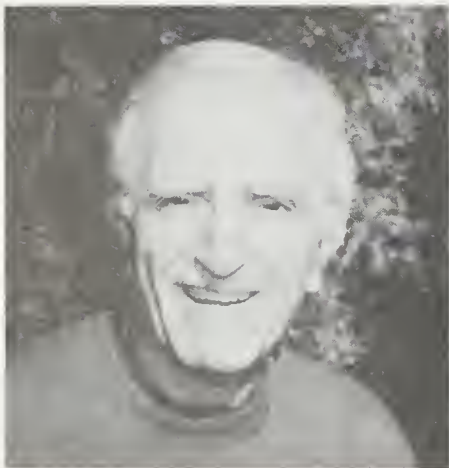
Norma Jean Sullivan Perkins of Edgewater, FL, (E) is active in Heifer Project International (HPI), a program that lets churches and individuals buy farm animals for needy people around the world. Those who receive the animals "pass on the gift" by giving their animal's first appropriate offspring to another needy family. "I'm a contributing writer to *Animal Crackers*, an HPI curriculum book that includes

Class notes

teaching activities for all ages to learn about need, its scriptural basis, the animals, and the people who need them," Perkins says.

1959 Lee Theodore (G) recently went on a twenty-six-day trip to Russia and Uzbekistan, where he and nineteen other team members delivered three twenty-foot containers of food, medical supplies, clothing, and educational materials. Team members also shared their experience in education, business management, water management, hospital chaplaincy, and other fields, as well as information about their lives and faith, with their foreign counterparts. Theodore returned to St. Petersburg, Russia, in January, where he teaches at St. Petersburg Christian University.

1960 William Klassen (D) has been appointed visiting research professor at Jerusalem's Ecole Biblique, a center of archeological research, Bible study, and teaching that is operated by the Dominican order. Klassen will teach and live in Jerusalem and will coordinate the fund raising for the building of a new multi-million-dollar library in



East Jerusalem. Prior to accepting his new position, Klassen served as acting director of the Advanced Degree Program at the Toronto School of Theology.

1961 George F. Aberle (B, '68M) writes that he was honorably retired last May from both the Presbytery of Western New York and Gateway Youth and Family Services, where he still does some part-time work. Aberle lives in Henrietta, NY, and transferred to Genesee Valley Presbytery last November.

Judy Kingston Bjorkman (B) received her Ph.D. in ancient history from the University of Pennsylvania on May 19, 1994. Her dissertation topic was "Hoard and Deposits in Bronze Age Mesopotamia." Her article "The Larsa Goldsmith's Hoards" appeared in the 1993 volume of the *Journal of Near Eastern Studies*, and she read a paper, "Headless in Mesopotamia," at the 1994 meeting of the American Oriental Society.

On January 17, Grand Canyon Presbytery unanimously voted to make **Thomas A. Erickson (M)** the third candidate for moderator of the 1995 General Assembly. Erickson joins Richard J. Milford and Marj Carpenter on the ballot. General Assembly commissioners will elect their moderator on July 16 in Cincinnati, OH. Erickson is on the Alumni/ae Council at PTS, and is pastor of Valley Presbyterian Church in Scottsdale, AZ.

Timothy W. T. Lee (B) and his wife, Kay, plan to return to the U.S. this fall after twenty-nine years in Korea. Lee is retiring from his work at Taejon Presbyterian Seminary, which he helped to save from closing its doors in 1968. The seminary, which has since graduated more than six hundred students, just celebrated its fortieth anniversary and has plans to move to a larger campus and become a full-fledged university. "How do you say goodbye to a land and a people, a home, friends, neighbors, and colleagues of twenty-nine years? It won't be easy," Lee writes. He adds that he and Kay had the pleasure of welcoming the moderator of the PCUSA, Robert Bohl (B) and his wife, Judy, to Korea last September.

Charles W. Marker (M) is a retired United Methodist minister. "I am active in the Penney Retirement Community" as a chaplain and preacher, he says. Marker lives in Penney Farms, FL.

1962 Eugene C. Bay (B) is one of two new trustees of The Presbyterian Church (USA) Foundation. He is pastor of Bryn Mawr Presbyterian Church in Bryn Mawr, PA.

1963 "I just completed a one-and-a-half-year interim assignment in Streator, IL, at Park United Presbyterian Church," writes **Richard B. Anderson (B)**.

Melvin A. Cassady (U) of Waverly, OH, spent last November in India, where he had served as a missionary between 1950 and 1988,

and celebrated the hundredth anniversary of Wanless Hospital in Miraj. He also spent December 4 and 5 in the Czech Republic. He met the dean of the Protestant Theological Faculty at Charles University in Prague, and delivered greetings from the Presbytery of Scioto Valley to the Evangelical Church of Czech Brethren. "The purpose of the visit was to strengthen ties between the two churches and deepen mutual commitment to the mission of the Lord Jesus Christ in our world," he says.

1964 S. J. (Jim) Campbell (B) of Belfast, Northern Ireland, has been appointed to the board of trustees of Christian Aid, the overseas relief and development arm of the British churches.

Charles E. Stenner (B) retired from Plain City Presbyterian Church in Plain City, OH, in October 1991. He started a full-time interim position at the First Presbyterian Church in Marion, OH, in 1992, and retired from it in June 1993. "I started a second interim position in Marion in September 1993," he says.

Jeffrey C. Wood (B) has been elected executive director of the Council of Churches and Synagogues of Lower Fairfield County, CT. The organization operates social service and community life programs that address hunger, housing, elderly services, prison visitation, and direct response to human needs. It has a budget of \$1.3 million and a staff of fifteen. Wood lives in Passaic, NJ.

Class notes

1965 **Kenneth A. MacLeod Jr. (B)** is an executive editor in the college division at McGraw-Hill Publishing. He lives in New York City, NY.

Lloyd Makool (B) writes that he's "doing a lot of substitute preaching. I conducted my daughter's wedding in Los Altos Hills, CA, on July 2." He lives in Oregon, WI.

1966 **Elizabeth G. Biggers (E)** graduated from Pacifica Graduate Institute in Santa Barbara, CA, last April with a master's degree in counseling psychology. She is still enrolled at Pacifica, working toward a doctorate in clinical psychology.

1967 In September 1991, **Robert Janacek (M)** received a doctor of ministry degree from Boston University's School of Theology—"my seventh and last earned degree!" he writes. "While others of my age and at my point in ministry are thinking of retirement, I am currently working two days a week as a psychotherapist in Punxsutawney, PA. I am continuing as pastor at Millerstown United Methodist Church, now in my seventh year. I am also serving at Walt's Chapel (part-time) and teaching as an adjunct professor at Westminster Community College in philosophy and psychology. Retirement? Not quite. I am only 're-tireing' and will keep on rolling."

Earl S. Johnson Jr. (B) is a contributing editor for *The Presbyterian Outlook*

and an adjunct professor of ministry studies at Colgate Rochester Divinity School. He lives in Pittsford, NY.

"I continue as principal trombonist of the South East Ohio Symphony Orchestra," writes **William L. McClelland (D)** of New Concord, OH. McClelland is professor emeritus of religion at Muskingum College and is honorably retired from the Presbytery of Muskingum Valley.

"I'm retired and continue to live in Knoxville, TN, with my wife, Jacque," writes **Ronald Roberts (b)**.

1969 "I will be teaching a course called 'Spiritual Journey in Hinduism and Buddhism Within a Christian Context' at the Graduate Theological Union in Berkeley, CA, during the summer of 1995," writes **Paul E. Mundschenk (b)**.

Curtis A. Sandrock (M) retired as pastor of St. John United Church of Christ in Riegelsville, PA, last June 30. He had been pastor of the church since September 1962. Sandrock is on the Staff and Personnel Committee of the Penn Northeast Conference of the United Church of Christ and is secretary of the Lancaster Seminary Board of Trustees. He is also a member of the board of directors of the United Church Board for Homeland Ministries of the United Church of Christ.

1970 "In 'retirement,' I am serving as interim mission director for the Evangelical Lutheran Church

African-American Alumni of Princeton



Princeton Theological Seminary has a long history of educating people without regard to their race. The Seminary's first black student graduated in 1828, only sixteen years after the Seminary's birth, and just five years after the first black student graduated from any U.S. college.

These early pioneers bravely assumed a minority role at the Seminary, but their ambition and achievement are remarkable for people of any race. They are a continuing credit to the Seminary.

Francis James Grimke attended Princeton from 1875 to 1878, after graduating from Lincoln University in 1870. His white father had owned his slave mother, and young Grimke was enslaved by his half-brother and sold to a Confederate officer, who held him in bondage until the end of the Civil War.

He experienced very little racial prejudice at Princeton. After graduation, Grimke was ordained and called to pastor the Fifteenth Street Presbyterian Church in Washington, D.C. Poor health forced him to leave Washington for the Laura Street Church in Jacksonville, FL, but when he had recovered he was called again to the Fifteenth Street Church. He accepted the call and held the title of pastor until his death in 1937. He was recognized as the preeminent black clergyman in Washington during his career, and became a regular lecturer at Tuskegee Institute and at the Hampton Negro Conference. He was a trustee of Howard University.

In the words of one biographer, "the central purpose of Dr. Grimke's life was the application of the Gospel to the social order." He believed that racism was contrary to the teachings of Jesus, and he worked tirelessly for civil rights. Although he was once a friend to the black leader Booker T. Washington, he ultimately repudiated Washington's segregationist beliefs in favor of the premise "that the Negro is a man and a citizen, and as entitled to the same treatment as other men."

Grimke was in favor of the National Association for the Advancement of Colored People (NAACP) from its inception in 1910. He sharply criticized then-President Woodrow Wilson "for the disposition, under your Administration, to segregate colored people in the various departments of the Government." In 1918 he refused to make some short addresses for the government in favor of the Fourth Liberty Loan, saying that "the money is not to be used in defense of liberty, but only in defense of the liberty of white men, with no thought or desire of safeguarding the liberty of colored people."

Grimke believed that any real solution to racism must involve a change of attitude on the part of white citizens. "There is but one solution to the race problem," he wrote, "and that is to treat the Negro as a man and brother. It will be solved on principles laid down by Jesus Christ, or it never will be solved....Let us hope there will be an awakening; that common sense and the principle of love, of righteousness, will somehow get the ascendancy, and so shall begin the ushering in of a better day."

Class notes

of America's Division for Outreach with two synods in Region Eight," says **Eugene W. Beutel** (M, '75P). He is also general coordinator of Jubilee '95, an event to be held at Bucknell University this July.

Vivian D. Jones (M) retired from Plymouth Congregational Church in Minneapolis, MN, on January 8, 1995. He had been senior minister there since 1980. Jones and his wife, Mary, have returned to their home in Swansea, Wales.

1971 "Having spent fifteen months in Christchurch, New Zealand (1989-1990) and three years developing a solo ministry of pastoral counseling and education," writes **John C. Carr** (M), "I combined the latter with a .6FTE position at our regional psychiatric hospital, primarily doing pastoral counseling education." Carr lives in Edmonton, Alberta, Canada.

Wesley Granberg-Michaelson (b) was elected general secretary of the General Synod of the Reformed Church in America

last June. He had served since 1992 as executive secretary of Unit III (Justice, Peace, and Creation) of the World Council of Churches.

In 1994, **Paul Leggett** (B, '73M), pastor of Grace Presbyterian Church in Montclair, NJ, served a term as moderator of the Newark Presbytery Council. He also served as president of the Montclair Clergy Association from 1994 to 1995.

"Effective August 1, 1994, I became the Julia Thompson Smith Chaplain at Agnes Scott College, my other alma mater," writes **Paige M. McRight** (B) of Decatur, GA.

Barrie A. Peterson (B) lives in Teaneck, NJ, and is a pastoral counselor for the Unitarian Universalist Counseling and Education Service. He also leads job search classes for the United Labor Agency and trains homeless people in job readiness for the Bergen Community Action Program. He just published an annotated bibliography, *Resources for Living More Simply, Whether By Choice or Necessity*,

and heads the planning committee for the annual Men at Montclair conference.

1973 **Kenneth S. Gallagher** (b) is a senior editor at Combined Books in Conshohocken, PA.

Gregory C. Gibson (B) of Dayton, OH, is an attorney in private practice, specializing in health care law. "I also serve churches in Miami Presbytery as an interim pastor," he says.

Randall Saxon (B) began a new job on May 16, 1994, as head of staff and pastor of the First Presbyterian Church of Peoria, IL. In April 1994, he led a workshop called "The Clergy Family Deals with Congregational Criticism and Feuds" for the International Conference of the Academy of Parish Clergy. His writing on preaching for Cycle C of the lectionary will be published in *Emphasis: A Preaching Journal for the Parish Pastor*, and he serves as the cheering section for his wife, Anna ('86B), who plays softball on a local church team.

1974 **Stephen D. Glazier** (B) was promoted to full professor at the University of Nebraska at Kearney in May 1994.

"I continue to be a therapist and supervisor at the Family Growth Program in Trenton, NJ," writes **Cullan Herald-Evans** (B). "We provide treatment for perpetrators and victims of child abuse, sexual abuse, and domestic violence."

Kirby N. Keller (M) is the new president of the Evangelical School of Theology in Myerstown, PA. He spent twenty years as a professor there, the past seven as vice president for academic affairs, and was the school's interim president for one year before his permanent appointment.

Clinton A. McCoy Jr. (B) began his new position as executive presbyter of Northern New York Presbytery on August 1, 1994. He served the Western Presbyterian Church of Palmyra, NY, for just less than fifteen years.

Steven Melamed (B) teaches in the humanities program at Florida State University.

1975 **Clifford Chalmers Cain** (B) has been promoted to full professor at Franklin College in Franklin, IN.

Edward J. Calhoon Sr. (b) is a computer programmer analyst with the National Telecommunications and Information Administration, U.S. Department of Commerce. "I had an opera-



Weddings & Births

Weddings

Bonnie Jean Sterner to Kenneth Henry Forbes ('84B), August 27, 1994.
Emily Mae Key to Stuart Charles Pickell ('87B), December 17, 1994.
Valarie Piper to Douglas L. James ('93B, '94M), December 11, 1994.

Births

Brendan Charles to Dawn Worley and Lance Grothe ('80B), August 14, 1994.
Anna Margaret to Kristen Rouser Jeide ('82B) and Bruce Richard Jeide, November 12, 1993.
Benjamin Robert to Donna M. and Donald J. ('84B) Steele, November 22, 1994.
Peter Gregory to Nancy A. ('89B) and Gordon S. ('88B, '89E) Mikoski, January 19, 1994.
Hannah Elizabeth to Deborah L. and John W. ('88B) Walker, October 2, 1994.
Spencer William to Kathleen ('94E) and Peter ('93B, '94E) Loughman, January 20, 1995.

Class notes

tion to remove my left kidney on November 30, 1994, due to a cancerous tumor," he writes. "It was removed before the tumor had spread, and the prognosis is good. I am recovering gradually and plan to be back to work soon."

G. Benhardt Fraumann II (B) received a Doctor of Ministry degree from Drew University in 1989. He lives in Ringwood, NJ.

"I was installed as pastor of Pilgrim Presbyterian Church in Hamilton, NJ, in April 1994," writes **Charles F. Holm** (B).

Thomas "Buzz" Mattingly (B) served as the Seventh Transportation Group chaplain in the Eleventh Transportation Battalion's recent deployments to Port-au-Prince, Haiti, and Dammam Port, Saudi Arabia.

James McConnell (M) celebrated his fortieth anniversary as a priest last June. He is pastor at St. James Roman Catholic Church in Pennington, NJ.



Jackie Cottington Poling (E) is the full-time director of Christian education and youth ministry at the First Presbyterian Church in Las Cruces, NM. She is active with Presbyterian Women on both the local and the synod levels.

1976 "I am currently serving my fourteenth year as pastor of Trinity Presbyterian Church in Raleigh, NC," says **David C. Huffman** (B). "We have three candidates for ministry. Two are at PTS (Eric Geil and Jim Wilkens) and one graduated from Union Theological Seminary in Virginia last May."

1977 **Alan N. Barood** (B) lives in Littleton, CO, and is clinical director of Hope Care and Counseling Centers Inc. Hope comprises seven pastoral counseling centers in the Denver area.

Rebecca Knight Giusti (B) is an assistant editor at *Catholic Digest* in St. Paul, MN.

Gary D. Rindone (B) is a senior client services consultant at Applied Business Technologies Inc., a company that provides administrative software to colleges and seminaries. He lives in Havertown, PA.

"I am currently serving as interim pastor of the Ward Parkway Presbyterian Church," writes **Allison Krahling Seed** (B), who lives in Kansas City, MO.

1978 **Hilary H. Battle** (B) of Cleveland, OH, is second vice president of the Ohio State Chaplain's

Association, and is retiring from the U.S. Army, where he served as a chaplain for twenty-three years. He had attained the rank of major. He is also a hospital chaplain at Cleveland Psychiatric Institution.

John G. Blewitt (B) has moved to Cardiff, MD, and is the new pastor of Slate Ridge Presbyterian Church.

Joseph A. Fahy (M) continues to work in the Hispanic Apostolate of the Catholic Archdiocese of Atlanta. "I recently attended the General Chapter meeting in Rome, Italy, as a delegate of the U.S. branch of the Passionist Congregation (religious order)," he says.

1979 **Robert J. Faser** (B) is general secretary of the Tasmanian Council of Churches in Hobart, Tasmania, Australia.

Todd B. Jones (B) received an honorary doctor of divinity degree from Presbyterian College in Clinton, SC, on May 7, 1994. He lives in Spartanburg, SC.

1980 "I received my Ph.D. from the University of Minnesota in September 1994," writes **Gregory M. Anderson** (B). "I continue as minister of Westminster Presbyterian Church in Rapid City, SD."

Teresa M. Derr (B) recently completed a one-year fellowship at the Yale Child Study Center in New Haven, CT, following her master's degree in social work. She is a social worker with Hospice Care in Washington, D.C.



Lance V. Grothe (B) is a tent-maker pastor in Strasburg, CO, where he also practices as a certified public accountant.

Prentice E. Whitlock (E) received the rank of professor emeritus from Jersey City State College in Jersey City, NJ, last September. A professor of mathematics, he also taught in the music department and helped found the School of Education. He is minister of music at the United Methodist Church of Hicksville, NY.

1981 "I was installed last fall by the Presbytery of Sante Fe as an ecumenical associate in the South Albuquerque Cooperative Ministry—basically a volunteer position," says **Daniel R. Erdman** (B).

1982 **Sue S. Althouse** (U) retired from mission work in Japan in June 1993, and is currently caring for her invalid mother. She lives in Gladwyne, PA.

David B. Lukov (B) has been called as the pastor of the Red Clay Creek Presbyterian Church in Wilmington, DE.

Class notes

Joyce Rife (B) received her D.Min. from McCormick Theological Seminary last June. Her thesis was called "Revitalization after Conflict." Pastor of Norris Lake Presbyterian Church in Lithonia, GA, she writes that the church "is doing well despite having poor facilities. It is proof that we don't have to be housed in the best to do our best."

Rochelle A. Stackhouse (B) received her Ph.D. from Drew University last October. Her dissertation was titled "American Revisions of Watts' Psalter: Liturgical Change in the Early Republic." She is also the new pastor at the United Church of Christ Congregational Church in Norwell, MA, after three years as an adjunct professor at Lancaster Theological Seminary and New Brunswick Theological Seminary.

Carlos E. Wilton Jr. (B) will receive a Ph.D. from the University of St. Andrews, Scotland, in July. His thesis was titled "As One Who Serves: *Diakonia* as a Paradigm for Ordination to Ministry of the Word and Sacrament in the Presbyterian Church (USA): A Study in the History of Doctrine."

1983 "Greetings from the beautiful land of Kenya," writes **Wilson K. A. Lang'at** (T). In December 1992, Lang'at stood for parliamentary elections, but narrowly lost. In 1993 he moved from Kenya Highlands Bible College to Moi University, and has since been appointed chairperson

of the Philosophy Department and named senior lecturer.

1984 **Andrew G. Ross** (B) has received a doctor of ministry degree from Fuller Theological Seminary and is the new pastor at Northminster Presbyterian Church, Tucson, AZ. His dissertation was titled "Baby Boomers and The Presbyterian Church (USA): Toward a Share-Partner Ecclesiology."

1985 **Gayle D. Beebe** (B) is an associate professor of pastoral theology and director of The Friends Center at The C. P. Haggard School of Theology, Azusa Pacific University, Azusa, CA. He recently earned an M.B.A. from the Drucker Center, Claremont Graduate School, and is a Ph.D. candidate in the philosophy of religion and theology at Azusa.

Julie Ruth Harley (B) has been named vice president of ministry and mission for Lifelink/Bensenville Home Society, a nonprofit health and human service organization in Illinois which serves children, families, and the aging. The organization is related to the United Church of Christ.

Clive E. Neil (B, '87M) is pastor at Bedford Central Presbyterian Church in Brooklyn, NY. "We're experiencing rapid growth," he writes. Neil will teach an evangelism course at Union Theological Seminary in New York in 1995.

Luke M. Pederson (B) is senior pastor at the

First Covenant Church in Tacoma, WA.

Lois Ann Wolff (B) is a member of Albany Presbytery and is serving Caldwell Presbyterian Church in Lake George, NY, as an interim pastor.

1986 **Linda Mercadante** (D) was a fellow at the Center for Theological Inquiry during the 1994-95 academic year. She had won a grant from the Louisville Institute to study Protestantism and American culture. She has also been promoted to full professor at Methodist Theological School in Delaware, OH, and is under contract for a book with Westminster/John Knox Press.

1987 "New job in Louisville in a hard time!" says **Susan Halcomb Craig** (B). She is working at the denomination's headquarters as the associate director of the PCUSA's Women's Ministries.

Kenneth Dobson (P) has been appointed director of the Christian Communications Institute of Payap University in Chiang Mai, Thailand. The institute specializes in radio, television, and stage evangelism, and is adapting folk drama to address the crisis of AIDS in Thailand.

Gordon Bidwell Mapes (B) became associate pastor of Salisbury Presbyterian Church in Midlothian, VA, last August. He continues to serve as chairperson of the Governor's Migrant and Seasonal Farmworkers

Board in Virginia's Department of Labor.

1988 **Mary Hammond Atkinson** (B) was called as an associate pastor to the First Presbyterian Church in Grand Junction, CO. Her service of installation was November 13, 1994.

On March 1, 1994, **Jae-Duk Choi** (M) moved from Somang Presbyterian Church to teach in the Department of Christian Studies at Seoul Woman's University.

John Robert Hilley (B) is the new pastor of The Downtown Presbyterian Church in Nashville, TN.

1990 **Kristen Will** (B) returned to California in the fall of 1993 to be near her brother, Peter Daniel Will, who died of AIDS on April 4, 1994. She currently lives in the San Francisco area and is a psychiatric social worker.

1991 **Don Mullen** (B) has been named director of World Medical Mission, the medical branch of Samaritan's Purse International Relief. He lives in Isle of Palms, SC.

"I love my job!" writes **Kim A. Padfield** (B). She is the associate pastor of the Community Church of Mountain Lakes, NJ.

Virginia L. Starkey (B) is serving as pastor of Union United Methodist Church and Wilson United Methodist Church in Long Green, MD.

1992 "Loving my call as associate pastor at the First Presbyterian Church of

Class notes

Kingwood, TX," writes **David R. Brewer** (B). "I'm working in missions, evangelism, a very active deacons ministry, and preaching often. My wife, Julie, is teaching English as a second language, doing much at church, and staying busy with Stephanie (5) and Elizabeth (2)."

HyungSuk Samuel Lee (B) has been the pastor of Christian education at Lasung World Evangelical Church in Los Angeles, CA, since February 1994.

David M. Whitford (B) has finished his Ph.D. course work at Boston University, and is beginning work on his

dissertation and comprehensive exams. He's working on Lutheran and Reformed theories of political resistance in the sixteenth century.

1993 "I am presently at Lutheran Theological Seminary in Gettysburg, PA, fulfilling requirements for ordination," says **Lisa A. Bobb** (B). She has been approved for ordination by the Synod of Southeastern Pennsylvania Candidacy Committee.

Mark Douglas (B, '94M) is in a doctoral program in ethics at the University of Virginia.

Elizabeth Barrington Forney (B) was ordained and installed as pastor of Burnet Presbyterian Church in Burnet, TX, on November 6, 1994. She also serves as associate for campus ministry at Austin Presbyterian Theological Seminary.

Robert Higgs (B) is in Africa as a mission worker, as pastor of St. Columba's Presbyterian Church in Lusaka, Zambia, and as an AIDS educator. "A large part of my job in Zambia is to share my education with the local pastors and elders, not so much as a 'professor' but as a colleague," he says. "I am well aware from previous experi-

ences in Africa that they will have much to teach me about gifts of the Spirit."

Susan Rowland Miller (B) was ordained last October in Abington Presbyterian Church, Abington, PA. She has been called to the Crisis Ministry of Princeton and Trenton.

On December 7, 1994, **Anna E. Williamson** (B, '86E) was ordained at Kuunpik Presbyterian Church in Nuiqsut, AK. She serves as a tent-maker and stated supply pastor at an Inupiat congregation in Alaska's Yukon Presbytery.



On the Shelves

Have you ever wished that you could ask for a PTS professor's recommendation before buying a particular book? **On the Shelves** features book recommendations from a variety of Princeton Seminary faculty, with the hope that these suggestions will help alumni/ae choose books that will facilitate their professional and spiritual growth.

Editor: C. Henry Snow, associate professor of Old Testament

Biblical Faith and Natural Theology, by James Barr. Oxford: Clarendon Press, 1991. This is a compelling monograph by a distinguished scholar and former PTS professor of Old Testament theology. Barr makes a strong case for natural theology, arguing that biblical writers themselves use and depend on natural theology. He challenges a basic assumption in much of Protestantism in this century that there is no place for natural theology in the church. This book should have an impact on some of the debates in the church over difficult ethical issues.

Suffering and Sin: Interpretations of Illness in the Individual Complaint Psalms, by Fredrik Lindström. Stockholm: Almqvist and Wiksell, 1994. This book is a significant study of the way these psalms reflect Israel's understanding of illness and other sufferings. From these biblical texts, the author argues, one gains insights into a theology of life, particularly a life lived in pain.

From the Heart, edited by Dale Atkins and Meris Powell.

New York: Henry Holt, 1994. In this moving collection of letters, men and women—some married six months, some married over sixty years—write about the demands of partnership. They affirm the significance of marriage but also write about pain, frustration, and deep disappointment. The book allows a reader to peruse a few letters at a time. It would be a good resource

for discussion groups seeking to delve more deeply into ways we can think about, enrich, and sustain healthy marriages.

Active Spirituality: A Guide for Seekers and Ministers, by Kent Ira Groff. Alban Institute, 1993. While offering insight into ways of developing dynamic spiritual practices, Groff's book also emphasizes the relationship between individual spirituality and the community of faith. It is an excellent resource for daily devotional reading, prayer, and meditation, or as a guide for small spiritual growth groups.

From John W. Frawley, the Ralph S. and Helen S. Frawley Endowed Professor of Ministry and Evangelism

Religion in the Twenty-First Century, by Robert Wuthnow. New York: Oxford University Press, 1993. Wuthnow may be America's foremost scholar of religion, and this book summarizes much of his earlier work and outlines his agenda for congregations in the coming decades. In every chapter there are nuggets of insight about why and how contemporary Americans do—and do not—participate in religious communities.

The Liberation of the Laity, by Anne Rowthorn. Wilton, CT: Morehouse-Barlow, 1986. An Episcopalian lay person, Rowthorn argues that American congregations desperately need to rethink their ministries, since all ministry begins at baptism, not ordination. The "clerical captivity" of the church, she argues, deprives congregations of Spirit-filled giftedness among laity and misses the mark of the New Testament's "servant church" in the world. This well-written, under-publicized little monograph would make a yeasty in-house study guide for congregational leaders.

All of these books are available through Princeton Theological Seminary's Lending Library, a service of the Center of Continuing Education. For more information about the Lending Library, please call 609-497-7990.

outStanding in the field

The Piped Piper of Houston

Like many associate pastors for Christian education, Rob Morrison ('69B), who holds that position at Northwoods Presbyterian Church in Houston, TX, gives children's sermons in Sunday worship services. But unlike many of his colleagues, he has made these moments with his small parishioners the centerpiece of his ministry.

"I never realized when I was a child growing up in Palmyra, NJ, that I was laying the groundwork for my ministry every night before I went to bed," he said.

"Upstairs in my room I would create my own make-believe world as a radio announcer. I'd look out my window and say outloud, 'Hello out there in radio land' to invisible children in my audience. Then I'd

Sometimes Morrison varied his story-telling venue and spun yarns for his stuffed animals or for neighborhood children on his porch steps after school.

But all through his childhood and his college and seminary years, he never related his gift to his career. It was only after he went to Northwoods in 1980 and people began to ask him to tell Bible stories to their children that he finally owned up to his gift for story-telling as a part of his calling from God.

Now known in his church as "Rev. Rob," Morrison tells Bible stories every Sunday. He refuses to call them sermons,

believing that word is too heavy for the delight, humor, and joy that good story-telling elicits.

"It's just a time for children," he explained. "And of course the adults love them, too."

He often asks the children to participate

in the stories by singing, shouting, or drawing.

This year on Palm Sunday, to illustrate Luke 19, he asked the children to shout "Hosanna" at the top of their lungs; the ushers, alerted ahead of time, ran down the aisle to tell them to be quiet. Morrison then took out a stone and told the congregation, "If one of these were silent, the very stones would cry out." Each child then painted on a stone

what he or she thought it would say if it could talk.

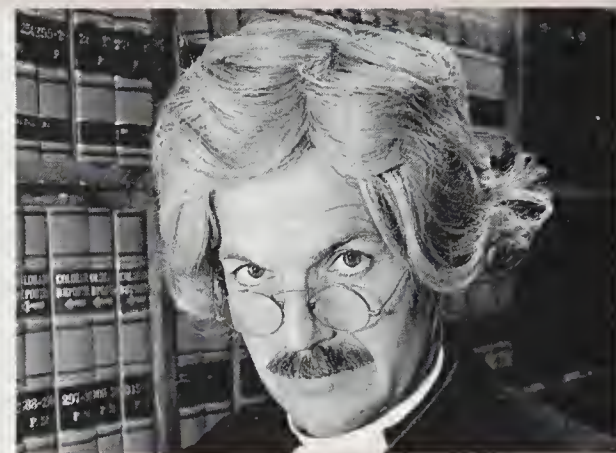
Morrison has led workshops on Bible story-telling in several presbyteries. He earned a D.Min. from Austin Seminary in 1989 for his work in this area.

"I used to think this gift for telling stories was not a worthy part of ministry, that it was just for children, and the church was about adult business," he admitted. "But humor and aliveness are very much a part of the Gospel, and stories bring back the awe and wonder of God which we may have lost."



tell them stories about not going too near the railroad tracks, or about how the flowers came to be.

"My parents, downstairs reading, had no idea of the show going on above them. Sometimes I would call down and ask my mother to play the piano to help me go to sleep, and then I'd announce to my audience that we would have a musical interlude by Mrs. Jean Morrison. She didn't know until ten years ago that she had been playing all those years for the greater radio audience!"



Jack Van Ens, pastor of The Presbyterian Parish at the Vail/Beaver Creek Chapels, based in Arvada, CO. When he is not in his pulpit, he can often be found in full costume as Edwards, giving talks in character about the great man and his life.

Making History Come Alive

Colorado pastor Jack Van Ens ('72B) has an unusual wardrobe. His closet contains suits and casual clothes, but he is also the proud owner of a wig, an eighteenth-century frock coat, a pince-nez, and a variety of garb he wears while giving presentations dressed as Puritan Presbyterian preacher Jonathan Edwards.

Van Ens is pastor of The Presbyterian Parish at the Vail/Beaver Creek Chapels, based in Arvada, CO. When he is not in his pulpit, he can often be found in full costume as Edwards, giving talks in character about the great man and his life. His audiences have included public school students, students in honors English and history classes, chamber of commerce meetings, church groups, and retirees.

"It's kind of a 'stealth ministry,'" Van Ens said. "I would never be invited into a school or chamber of commerce as a Presbyterian minister to talk about Jonathan Edwards."

Having earned a master's degree in Colonial history, Van Ens has a great deal of knowledge to share about that period of American history. More than anyone else, he said, Jonathan Edwards was responsible for the religious fervor that deluged New England in the fifteen years following 1734, a period historians refer to as the Great Awakening.

"Edwards had a scintillating intellect, the fortitude to plow through adversity, and an enormous confidence that God's hand shaped human history," Van Ens said.



Enduring in the Field

Nevertheless, Edwards's career was marked by controversy, turbulence, and suffering, Van Ens added. Born in Connecticut in 1703, Edwards enrolled in Yale University at the age of thirteen. In 1727 he became assistant pastor of the church in Northampton, MA, under his grandfather, Solomon Stoddard. When Stoddard died, Edwards became sole pastor of the church.

In 1750, however, Edwards disagreed with his congregation over the theology surrounding communion. He was exiled to Stockbridge, MA, which at the time was Indian territory, and served as a missionary to the Indians.

During his exile, Edwards wrote *Freedom of the Will*. His other published books include *Treatise Concerning the Religious Affections*, *The End for which God Created the World*, and *On the Nature of True Virtue*. He served as president of Princeton University, which was then called the College of New Jersey, for a few months before his death in 1758.

Van Ens was attracted to Edwards, he said, in part because of the career troubles that Edwards survived.

"So often pastors talk about the struggles in life," he said, "but you always hear about success stories. You never hear about the failures.

"There is no way that you can measure Jonathan Edwards by the usual calipers of success," Van Ens added. "He was a failure, but he knew that he was loyal to Jesus Christ."

Van Ens has also played other characters, including "everyone in the Christmas story except the Virgin Mary," he said, in his original one-act, one-character plays at his church each Christmas. He also gives presentations in character as American founding father Thomas Jefferson, whose ideas for four levels of national government, he notes, came largely from the four tiers of Presbyterian church government.

"I went to Monticello and discovered that I have exactly the same wig and frock coat that Jefferson had," Van Ens said proudly.

Worshipping Behind the Picket Line

When Steve Mather ('74B, '82M), pastor of the First Presbyterian Church of Anaheim, CA, was elected president of Planned Parenthood in Orange and San Bernadino Counties two years ago, he never dreamed that members of his congregation would have to file past picketers in order to attend worship services. But that's exactly what happened.

When local pro-life proponents learned of Mather's election, they began sending demonstrators to his church on Sunday mornings. For almost a year, between



First Presbyterian Church of Anaheim, CA. Photo by [unreadable] for [unreadable].

protesters showed up and picketed for an hour and a half, demanding Mather's ouster from his pulpit for his volunteer work with Planned Parenthood.

Mather reports that his congregation has been unflinchingly supportive of his role with the non-profit reproductive health care organization.

five and thirty-five abortion opponents gathered weekly on the sidewalk outside the sanctuary, marching back and forth holding anti-abortion placards and shouting that worshippers had blood on their hands.

"Opponents of my role with Planned Parenthood were attempting to intimidate me by demonstrating not at a clinic but with the people I serve," said Mather, who has been the church's pastor for eight years. "I also received numerous letters and telephone calls from people critical of my position."

One Sunday last June, when a protest by radical pro-life organization Operation Rescue was rumored, police surrounded the church during the worship service and asked Mather to wear a bullet-proof vest into the pulpit. Fifty

"Even when protestors told them they were going to hell, they had the maturity not to let outside agitators disrupt them coming into worship," he said. "They allowed me to follow my conscience as a Christian and as an American.

"I know there are members of my church who are opposed to abortion as well as those who support it," Mather commented. "I hope my role with Planned Parenthood provides an occasion for renewed conversation in the church about family planning and reproductive health issues generally."

The church's session supported their pastor, and the Presbytery of Los Ranchos passed a resolution commending the congregation "for its steadfast commitment to its principles and its gracious endurance of an uncomfortable situation."

Obituaries

• Kenji Kikuchi, 1926M

Kenji Kikuchi, a West Coast pastor who assisted Japanese Americans interned during World War II, died on September 8, 1994. He was ninety-six years old. Kikuchi, who was born in Japan, came to the United States in 1924. After receiving his Th.M. from Princeton, he was ordained as minister of Wintersburg Presbyterian Church in Orange County, CA, where he spent ten years. During World War II, he was called from a pastorate at the Japanese Congregational Church (now the Ocean View United Church of Christ) in San Diego, CA, to help the Japanese community evacuate from San Diego to the Santa Anita Assembly Center and Poston III Concentration Camp in Poston, AZ. He helped establish a Christian church in Poston III and served as pastor during the internment, as well as helping inmates return to normal life after their release. Kikuchi then returned to the Japanese Congregational Church in San Diego, where he served as pastor for a total of twenty-one years. He was elected pastor emeritus after retiring in 1962. Kikuchi is survived by his wife, Yoshi Iwama Kikuchi, and by their five children: Mariam Reiko Oyama, Thomas Atsushi Kikuchi, Elizabeth Yuko Yamada, David Kenshin Kikuchi, and Anna Fusako Yamanchi.

• Alexander N. MacLeod, 1928B, 1928M

Alexander N. MacLeod, who for forty-four years was a missionary to China, died on September 8, 1994. He was ninety-two years old. MacLeod was born in China and spent the bulk of his career there, including four years as a Japanese prisoner during World War II. He taught at North China Theological Seminary from 1933 to 1950, and at Taiwan Theological College from 1952 to 1970. He founded the Wheaton College (Wheaton, IL) Alumni Association, and was the author of a number of Chinese New Testament commentaries. He also translated numerous English-language theological works into Chinese. He is survived by his son, A. Donald MacLeod, and two grandsons.

• Horace C. "Luke" Lukens, 1929b

Horace C. "Luke" Lukens, who was

pastor of Vienna Presbyterian Church in Vienna, VA, for thirty-five years, died on November 5, 1994. He was ninety years old. Lukens also served churches in New York, New Jersey, and Pennsylvania, and was moderator of Washington Presbytery in 1947. From 1921 to 1934 he was an agent and counselor at Megunticook Camps in Camden, ME. He is survived by two children, Horace Lukens Jr. and Nancy Lukens.

• John N. Lukens, 1930B

John N. Lukens, pastor emeritus of Independent Presbyterian Church in Birmingham, AL, where he had served for nineteen years, died on June 8, 1994. He was ninety-two years old. Lukens also served churches in Pennsylvania and Ohio, and spent two years as a teacher at the American University in Beirut, Lebanon, before coming to seminary. He is survived by his wife, Joanna Lukens.

• William L. Pressly, 1930M

William L. Pressly, former pastor of the Coddle Creek Associated Reformed Presbyterian Church of Mooresville, NC, died in July 1994. He was ninety-one years old. Pressly began his ministry in 1931 as pastor of Greenwood Associated Reformed Presbyterian Church in Greenwood, NC. He spent fifteen years there and then became pastor of Boyce Memorial Church in Kings Mountain, NC. In 1964 he became pastor of the Coddle Creek Church, where he stayed until his retirement in 1977. He is survived by his wife, Mary Elizabeth Cowan Pressly, and their son, James A. Pressly.

• Walter Eastwood, 1932B, 1933M

Walter Eastwood, who served for twenty-three years as pastor of the First Presbyterian Church of Allentown, PA, died on June 9, 1994. He was eighty-eight years old. Eastwood also served churches in Norristown and Milton, PA, and in Iselin, NJ, and was an interim pastor at churches in Indiana, Pennsylvania, Oklahoma, Texas, Minnesota, and Massachusetts. He was a visiting lecturer in church administration at Princeton from 1948 to 1960. He received the Silver Beaver Award from the Boy Scouts of America and the Lifetime Service Award from Rotary International. He is survived by his wife, Ruth Ballard Eastwood, and by their children, Walter Jr., Margaret, and David.

• J. Herbert Brink, 1935B

J. Herbert Brink, who served churches in Ohio and Michigan and taught at Pikesville College in Pikesville, KY, died on December 8, 1992. He was eighty-six years old. After his retirement in 1972, he led retreats and church seminars and worked with students from Calvin College, which has collected tapes of his sermons. He is survived by his wife, Laura May Gormley Brink, and their three children: Gretchen, Lois, and John.

• George H. Gardner, 1935b

George H. Gardner, a former teacher at the American University in Cairo, Egypt, died on February 20, 1994. He was eighty-four years old. Gardner also did extensive work in Greece; he was a teacher at the American Farm School in Salonica, Greece, and director of the American Red Cross's Greek program. He worked with the United Nations Relief and Rehabilitation Agency's Balkan Mission and with the U.S. Foreign Relief Program, both also in Greece, after World War II.

• Eugene C. Stone, 1938G

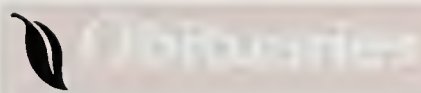
Eugene C. Stone, who served churches in Michigan and Pennsylvania, died on July 25, 1994. He was eighty-eight years old. Stone was a newspaper editor in Philadelphia, PA, before coming to seminary. He was general secretary of the International Society for Christian Endeavor in Columbus, OH, from 1949 to 1956. Throughout his career, he held various offices at the presbytery and synod levels. He is survived by his wife, Viola Stone, and their four children.

• Lloyd O. Gaut, 1939B

Lloyd O. Gaut, former pastor of the First Presbyterian Church in Richmond, CA, died on November 22, 1994. He was eighty years old. Gaut served the Richmond church from 1962 until his retirement in 1979, and from 1982 to 1984 was the volunteer director of the Senior Activity Center at the church. From 1947 to 1962 he was pastor of College Avenue Presbyterian Church in Oakland, CA. He is survived by his wife, Mary Elizabeth Gray Gaut, and their children, David Gaut and Dorothy Gaut Lee.

• George A. Leukel Jr., 1939B

George A. Leukel Jr., who served churches in Pennsylvania and Maryland during thirty-four years as a pastor, died on October 13, 1994. He was seventy-



nine years old. Leukel's longest pastorate was with Elkton Presbyterian Church in Elkton, MD, where he served from 1953 to 1967. After retiring in 1973, he was a youth care worker at Hoffman Homes for Children in Gettysburg, PA. He is survived by his wife, Lois McMillen Leukel, and by their children, Marian Leukel and George Leukel III.

• **David I. Rees, 1939B**

David I. Rees, who pastored churches in West Virginia, Pennsylvania, Maryland, and California, died on June 20, 1994. He was seventy-nine years old. His longest pastorate was at Catonsville Presbyterian Church in Catonsville, MD, where he served from 1948 to 1963. He is survived by his wife, Regina Rees, and their five children: David Rees, Anne Holland, Thomas Rees, Douglas Rees, and Linda Beam.

• **Harry C. Wooding, 1941B**

Harry C. Wooding, who had pastorates in California, Illinois, and Utah, died on May 22, 1994. He was seventy-eight years old. He was pastor of the First Presbyterian Church of Normal, IL, between 1943 and 1952, and then served the First Presbyterian Church of Mountain View, CA. He was a U.S. Army chaplain from 1944 to 1946. He is survived by his wife, Jeanne.

• **Samuel D. Crothers, 1942B**

Samuel D. Crothers, a pastor who served churches in Oregon, Texas, California, and Missouri, died on July 27, 1989. He was seventy-three years old. Crothers, who served as a Navy chaplain in World War II, was among the first Americans to see Nagasaki, Japan, after the atomic bomb was dropped there. Beginning in 1970 he spent eleven years as pastor to the yoked parishes of Umatilla Community Presbyterian Church and Stanfield Hope Presbyterian Church in the towns of Umatilla and Stanfield, OR. From 1960 to 1970 he was pastor of the First Presbyterian Church in Dumas, TX. He is survived by his wife, Jean Munroe Crothers, and by two siblings.

• **James E. Goff, 1942B**

James E. Goff, who spent forty-one years as an advocate for Protestant Christianity in Latin America, died on

July 23, 1994. He was seventy-eight years old. From 1948 to 1969, Goff was an educator and pastor with the Presbyterian Church of Colombia. Subsequently he wrote and did research on the church and social change in Latin America for the PCUSA; he was also an associate editor for church communications with Latinamerica Press in Lima, Peru, and was on the editorial staff of *Amanecer*, the leading religious journal in Latin America. For three years before his retirement in 1989, he co-directed the Central America Education Program at Stony Point Center in Stony Point, NY. He is survived by his wife, Margaret Pollard Goff, and their three children: Frederick, Harriet, and Charles.

• **Gustavus Warfield, 1942B**

Gustavus Warfield, who served churches in Cooperstown and Rochester, NY, and Maplewood, NJ, for more than fifty years, died on October 11, 1994. He was seventy-nine years old. He was an honorably retired member of Monmouth (NJ) Presbytery. He is survived by his wife, Audrey Walker Warfield, and by his two sons, John and William.

• **Stuart R. Schimpf, 1944B**

Stuart R. Schimpf, who was a college pastor and Bible professor for thirty-four years, died on March 16, 1994. He was seventy-three years old. Schimpf worked for seventeen years as a pastor and Bible professor at John Brown University in Siloam Springs, AR; he then spent another seventeen years in a similar job at the College of the Ozarks in Point Lookout, MO. In addition to his duties at the College of the Ozarks, he also pastored the First Presbyterian Church of Hollister, MO. In 1979 he became pastor of the First Presbyterian Church in Hospers, IA, and in 1985 became the coordinator of church relations at Sterling College in Sterling, KS. He is survived by his wife, Madge Schimpf, and by their four daughters: Cindy Webb, Susan Richer, Janice Peck, and Martha Meyerricks.

• **John Monroe Parker, 1945b**

John Monroe Parker, the director of Baptist World Mission, died on July 17, 1994. He was eighty-five years old. Parker was director of Baptist World Mission for twenty-six years. He also served as pastor of Grace Baptist Church in Decatur, AL, as the director of reli-

gious activities at Bob Jones College in Cleveland, TN, and as president of Pillsbury Baptist Bible College in Owatonna, MN. He is survived by his wife, Ruby Parker, and by their two children, John and Penny.

• **William F. Emery II, 1950B**

William F. Emery II, who was pastor of Centre Presbyterian Church in New Park, PA, for thirty years, died on September 2, 1994. He was seventy-two years old. Emery also served as pastor at May's Landing Presbyterian Church in May's Landing, NJ. He was in the Army during World War II, and from 1949 to 1974 was a chaplain in the U.S. Army Reserves. He was executive director of the Military Chaplain's Association in Washington, D.C., from 1982 to 1987, and was the author of *Risk Evangelism: A Three Year Program* and *A Manual for Year-Round Evangelism in the Local Church*. He is survived by his wife, Mary Helen Ross Emery, and their children: Mary Helen Speedy, William Emery III, Paul Emery, James Emery, Lucinda Sproat, Elizabeth Weaver, and John Emery.

• **Vernon Hoover, 1950B**

Vernon Hoover, who was pastor to churches in Pennsylvania and Maryland, died on September 24, 1994. He was seventy-nine years old. Hoover was also assistant to the general secretary of the United Presbyterian Church's General Council Office of Stewardship and Promotion from 1949 to 1952.

• **Willard Osterheldt, 1950B**

Willard Osterheldt, a pastor who organized Hillcrest Heights Presbyterian Church in Oklahoma City, OK, died on November 7, 1994. He was seventy-five years old. Osterheldt also served other churches in Oklahoma and New Jersey; he was pastor of the First Presbyterian Church of Swedesboro, NJ, for fourteen years. He was a volunteer for Handicapped for Christ, Feed the Children, and World Neighbors, and spent seven years as a rehabilitation counselor for the State of New Jersey after his retirement from ministry in 1976. He is survived by his wife, Mildred "Vicky" Osterheldt, and their daughters, Margaret Brock and Nancy Lemelin.

• **Charles M. Nielsen, 1952b**

Charles M. Nielsen, a former professor of historical theology at Colgate Roch-



ester Divinity School in Rochester, NY, died on April 30, 1994. He was sixty-eight years old. He also taught at Union Theological Seminary in New York and at the University of Southern California, Los Angeles. He is survived by his wife, Eloise Nielsen.

• **Roy P. Strange, 1993B**

Roy P. Strange, a missionary to West Africa and Guinea, died on June 18, 1994. He was seventy-one years old. From 1953 to 1957 and again from 1958 to 1965, Strange served as a missionary in West Africa. He was a fraternal worker in Mbeme parish in Equatorial Guinea from 1967 to 1969. From 1971 to 1973 he was pastor of Woodforest Presbyterian Church in Houston. He also served for sixteen years as a port chaplain at the Ministry for International Seamen in Houston, TX, and was director of the International Port Chaplain Training School. He is survived by his wife, Jane Wood Neary Strange, and three of their four children: John Harper, Margaret Hayes, and Lydia Griffith. His son, Frank Strange, predeceased him.

• **J. Robert Booker, 1995B**

J. Robert Booker, who pastored churches in Pennsylvania and Indiana, died on May 15, 1994. He was sixty-six years old. Booker was the regional field director of Christian education for the Presbyterian Church (US) and United Presbyterian Church (USA) Synods of Kentucky, and was also presbytery executive of the Presbyteries of Western Kentucky and Northeast Florida. He is survived by his wife, Jean I. Booker.

• **Hubert S. Goss Jr., 1995B**

Hubert S. Goss Jr., former pastor of the First Presbyterian Church of Petaluma, CA, died in November 1993. He was sixty-one years old. Goss served several churches in northern California; he also spent ten years as a chaplain in the United States Navy. He is survived by his wife, Dori Goss.

• **Vohnie Marie Sundberg, 1997U**

Vohnie Marie Sundberg, a missionary to China and the Philippines, died on December 4, 1990. She was eighty-one years old. Sundberg served as a missionary to China from 1940 to 1948, and as a missionary to the Philippines

from 1948 to 1956. She taught music both in church and in public school, and was co-author (with her husband) of *The Time of Our Lives in China, 1940-48*. She is survived by her husband, Rodney A. Sundberg, and by three children, Janet Marie Lutz, James A. Sundberg, and John E. Sundberg.

• **Raymer B. Matson, 1964B**

Raymer B. Matson, pastor of Ward Parkway Presbyterian Church in Kansas City, MO, died in September 1994. He was fifty-seven years old. Matson had also been pastor of the First Presbyterian Church of Pemberville, OH, and Dunbridge Presbyterian Church in Dunbridge, OH. He is survived by his wife, Jeannie Matson, and their children, Laura and David.

• **Richard G. Yates, 1964B**

Richard G. Yates, former pastor of the United Presbyterian Church of Claysville, PA, died on May 12, 1989. He was sixty-seven years old. Before coming to seminary, Yates spent ten years as a plant engineer for Borden's Ice Cream in Trenton, NJ. From 1964 to 1977, he was pastor of Union United Presbyterian Church in Oxford, PA. He was a volunteer in mission in both India and Brazil. He is survived by his wife, Jeanne Boote Yates, and their children: Richard Yates, Beverly Wilkes, George Yates, and Donna Kling.

• **David M. Rogge, 1966B**

David M. Rogge, who was the development director of the National Ghost Ranch Foundation, died on March 17, 1994. He was fifty-three years old. Rogge was the assistant pastor of Lafayette Avenue Presbyterian Church in Buffalo, NY, from 1966 to 1969, and served as chaplain at New York University from 1969 to 1972. He also spent twelve years as the executive director of three different Planned Parenthood agencies, and two years as an area counselor for the PCUSA's Bicentennial Fund. He is survived by his wife, Christine Rogge, and by their three children: Matthew, Abigail, and Jay.

• **William A. McGaughy, 1967B**

William A. McGaughy, who served four Presbyterian churches during twenty years as a pastor, died on October 19, 1994. He was fifty-two years old. McGaughy pastored churches in Michigan, Wisconsin, Kansas, and

California. During the last three years of his life he was active in the United Church of Christ, Congregational in Claremont, CA. He is survived by his wife, Marty, and by their three children: Emily McGaughy, Virginia Phillips, and Douglass McGaughy.

• **Abraham S. Castor, 1985M**

Abraham S. Castor, who served Methodist and Presbyterian churches in Florida, died on August 24, 1994. He was fifty-seven years old. Castor began his career as a Methodist minister, serving churches in Tampa and Miami, FL, for twelve years. He then joined the PCUSA and was pastor of churches in Bell Glade, Zephyrhills, and Orlando, FL. He is survived by his wife, Martha Hall Castor, and by their four children: Stephen Castor, Stanley Castor, David Castor, and Deborah Wages.

• **Jeffrey R. Thompson, 1985B**

Jeffrey R. Thompson, a Presbyterian minister who served churches in Scioto Valley Presbytery, died on November 6, 1994. He was forty-one years old. Thompson was pastor of Northminster Presbyterian Church and Christ United Evangelical Church, both in Columbus, OH. He also pastored the First Presbyterian Church in Wellston, OH, and Trinity Presbyterian Church in New York City, NY, during his career. He advocated including the gay and lesbian community within the church. He is survived by his parents, Richard and Virginia Thompson, his brother, Kirby Thompson, and his sister, Gina Shallenberger. He was predeceased by his brother, Randy Thompson.

In addition to those whose obituaries appear in this issue, the Seminary has received word that the following alumni/ae have died:

Howell S. Foster, 1928G
William A. Guenther, 1933B
Margaret Guenther, 1935b
Theodore F. Schalinske, 1940M
William J. H. McKnight, 1946G, 1948M
Wesley A. Olsen, 1948B
Peter Ven-Had Tsai, 1948M
Robert B. Hayward, 1950B
Charles W. Pryor, 1953G
Alexander S. Caldwell, 1958B
George W. Quinzer, 1965b
Wesley M. Belisle, 1975M
Kenneth W. Rogahn, 1975D
Edward C. Logelin III, 1977B
Paul E. Swedlund, 1977B
Albert J. Albano, 1984B
Martin McKelleb, 1987B
Edward M. Washington, 1988B
The obituaries of many of these alumni/ae will appear in future issues.

investing in ministry



Dr. Daniel C. Thomas
President of Princeton
Theological Seminary

To state the obvious: *Investments are always for the future.*

We can invest *because* of the past, and we can invest *in* the present, but we can only invest *for* the future. So when we *invest in ministry*—which is precisely what we as alumni/ae and friends of Princeton Seminary are doing when we contribute to the Annual Fund or the Alumni/ae Roll Call or the Scholarship Fund—we are investing in the future ministry of the church.

Exactly what the world will be like—and what the church will be like—in the future is for others to prognosticate, for we live in changing times (to state the obvious, again). But one of the certainties about the future is that leadership—good, well-prepared leadership—will be essential in the world and the church of the future.

We don't have to go far out on a limb to say that there will be as great a need for competent, mature, well-educated, faithful, and faith-filled leaders for the church in the future as there is for such men and women today. There has always been—and there will continue to be—a need for the kind of leaders for the church that Princeton Seminary has been providing for one hundred and eighty-three years, and will continue to provide for as far into the future as the eye can see. And because the need will always be with us, investing to meet that need for leadership in ministry is making a wise investment, an investment where the risk is low and the rate of return is high.

Gifts

In Memory of

Mrs. Anna Atkins to the Alumni/ae Roll Call
Dr. Willis A. Baxter ('38B) to the Scholarship Fund
The Reverend J. Robert Booker ('55B) to the Annual Fund
Mrs. Betty C. Bryant to the Newton W. and Betty C. Bryant Scholarship Endowment Fund
The Reverend Alfred H. Davies ('44B) to the Annual Fund
The Reverend Albert G. Dezso ('46B) to the Annual Fund
The Reverend Dr. Walter Eastwood ('32B) to the Annual Fund
The Reverend Dr. William H. Felmeth ('42B) to the William Harte Felmeth Chair for Pastoral Theology
The Reverend Dr. Allan M. Frew ('35B) to the Scholarship Fund
Mr. Ernest C. and Mrs. Matilda Hahn to the Annual Fund
The Reverend Dr. Edler Garnet Hawkins to the Edler G. Hawkins Prize
The Reverend Dr. Merle S. Irwin ('43B) to the Annual Fund
Mr. Matthew Clark Job to the Dr. Gustav C. Nelson Scholarship Endowment Fund
Mrs. Mildred Jorgensen to the Scholarship Fund
Dr. Edward J. Jurji ('42B) to the Annual Fund
The Reverend Joseph J. Lemen ('50B) to the Annual Fund
Mr. J. Keith Loudon to the J. Keith Loudon Memorial Scholarship Endowment Fund
Mr. Glenn A. Pennington to the Speer Library Expansion Fund
The Reverend Dr. Clifford G. Pollock ('37B) to the Annual Fund and to the Reverend Dr. Clifford G. Pollock Memorial Scholarship Endowment Fund
Mrs. Edith Rambo to the Scholarship Fund
The Reverend Charles Schall (1896B) to the Annual Fund
Miss Freda K. Schulz to the Annual Fund
Mrs. Isabel Foulkrod Sherrerd to the Annual Fund

The Reverend William M. Sparks ('63B) to the Alumni/ae Roll Call
Miss Isabelle Stouffer to the Library Expansion Fund
The Reverend John H. P. Strome ('33B) to the Annual Fund
Mrs. Catherine H. Sulyok ('51E) to the Kalman L. and Catherine H. Sulyok Memorial Scholarship Endowment Fund
The Reverend Dr. George E. Sweazey ('30B) to the Alumni/ae Roll Call
The Reverend Dr. Daniel C. Thomas ('44B) to the Reverend Dr. Daniel C. Thomas Memorial Scholarship Endowment Fund
The Reverend Dr. Raymond C. Walker ('10B) to the Annual Fund
Mr. Marcus S. Wright Jr. to the Annual Fund

In Honor of

Dr. and Mrs. James A. Allison Jr ('51B and '51E) to the Scholarship Fund
The Reverend Edward C. Choi ('93B) to the Scholarship Fund
The Reverend Dr. Edward A. Dowey Jr. ('43B) to the Edward A. Dowey Jr. Prize in Reformation Studies
Ms. Cheryl D. Galan to the Scholarship Fund
The Reverend Henry F. Jonas ('52B) to the Annual Fund
The Reverend Dr. Bryant M. Kirkland ('38B) to the Annual Fund
Mrs. Bryant M. Kirkland to the Annual Fund
Princeton Theological Seminary Touring Choir to the Annual Fund
The Reverend Amy L. Visco ('89B) and Mr. Kang-Yup Na ('89B) to the Alumni/ae Roll Call
The Reverend Kenneth B. Wonderland ('83B) to the Scholarship Fund
The Reverend Susan F. Wonderland ('83B) to the Scholarship Fund

In Appreciation of

The Reverend Juliann Dagg Joy ('93B) to the Scholarship Fund
The Reverend Norman E. Myer ('65B) to the Scholarship Fund
Princeton Theological Seminary to the Alumni/ae Roll Call

End things

I used to think that ministry was something that nice people did. Ministers were clean-cut, follow-the-rules types who were educated, but not stuffy about it. The ministry was a way to show love for God and neighbor. As I completed my first year of Seminary, I was able to speak of my ecclesiology and the role of ministers, the doctrines of Christology and justification, and even to suggest a few ways that the church could face its challenges. I was still sure that my ideas about ministry were accurate. I hadn't counted on Kweeta.

Most of what I knew back then has since been called into question. The change began with a volunteer tutoring program at an inner-city church, where the sharp focus of the academic world turned into fuzzy grays with faces attached. One face in particular sticks in my mind. It belongs to Kweeta, a beautiful nineteen-year-old girl with a heart of gold. Kweeta is a Liberian refugee with several younger siblings. In Liberia, the family had a good life. Kweeta was a happy, straight-A student until the ninth grade, when civil war broke out in her country. She and her family fled to the Ivory Coast and subsisted off the forest, retreating deeper into the woods when government troops came to look for them. Kweeta doesn't talk very much about her two years in the forest, saying only that she saw no pencils, paper, or books. By the time she came out of the forest, she had forgotten how to sign her name.

Eventually Kweeta and her family came to the United States and resettled in inner-city Trenton, NJ. Trenton is not exactly the promised land, but it has been better than life in the forest. Kweeta's mother works full time to support the whole family. Even though he does not work, Kweeta's stepfather requires Kweeta to clean the house, cook the meals, and care for her younger siblings. She attends school full time,

struggling to learn American English and dealing with the racism that other students impose on her because she is African, not African American. Her school guidance counselor refuses to let her graduate or mail her college applications with his letter of recommendation until she hands him a copy of her ninth-grade transcripts. One relative still in Liberia tried to get her transcripts; he was sent to jail as a result.

Kweeta came to one of our Thursday night tutoring sessions at the library with tears in her eyes. When I asked her what was wrong, she said that she had no money for the bus ride home from the library, the one place she could study in peace. She was afraid to ask her mother for the one-dollar fare every day, since her mother was already working so hard to make ends meet.

I am only her tutor, an older friend who listens and tries to understand what her life is like. I cannot assure her that things will be okay in the near future. She will have college expenses to pay, if she gets accepted into college at all. She will leave behind her only remaining family if she goes away to college. She has to continue to learn to read and write all over again.

"God, this is not fair!" I argued. Kweeta is a Christian, and her deep faith has sustained her through these trials. How long can that faith hold under sustained pressure? Will she ever attend college and nursing school, or go back to her own country to help her people? Will her heart of gold take her anywhere? Will it take her out of this tough inner-city life?

In my relationship with Kweeta, I have learned that ministry is something that tough people do. The world is full of harsh realities, and fragile people would never survive the shock. True ministry in the name of Christ requires boldness to drive the church van into the dangerous sections of Trenton late

at night to drop the students off, down streets lined with houses with their blinds pulled tight. The darkness of the city at that hour seems to signal the presence of evil—crime, drugs, guns, homelessness, unemployment, aimlessness, despair. Ministry means risking being shot, as the pastor of Kweeta's church once was, as we drive down the streets to the homes where our students live. To minister to Kweeta and those like her, I must go to where they are and walk in their shoes, however painful that may be for me. Showing love for my neighbor is more difficult than I had ever imagined. It is not enough to say hello and then retreat to the safety of my own home, seminary, community, and world. In the last eight months my understanding of the church and my role in it has grown tremendously, and I realize how difficult this job is going to be. My relationship with Kweeta has not changed my desire to be a minister, but it has changed how I will carry out that role. I know now that it is going to require all that I am, all the courage I can muster, all the joy I can proclaim, and more tears with the people of God than I ever thought were possible. |



Photo: Keith Kerber

con ed calendar

June

6-9 “Managing Transitions in Local Congregations”
(John C. Talbot)

19-29 Institute of Theology —
“The thirsty ground shall become springs of water”

Week One —

Convocation Title: “Christian Spirituality, Yesterday and Today”
Convocation Speaker: Diogenes Allen

Week Two —

Convocation Title: “North America as a Field of Mission: The Challenge of Multiculturalism”
Convocation Speaker: Carlos F. Cardoza Orlandi

July

17-21 “Managing Conflict”
(Margaret E. Bruehl)

17-21 “Group Leadership Skills”
(Roy W. Pneuman)

24-28 “Advanced Skills in Conflict Management”
(Margaret E. Bruehl)

25-28 “Seminar for Pastors Who are Heads of Staff”
(John C. Talbot)

August

1-4 “Leadership Skills for Team Ministries: Managing for Empowerment”
(John C. Talbot)



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inSpire

fall 1995

Princeton Theological Seminary

Changing Keys

Grads Start
New Ministries
at Home
and Abroad





photo: Gina M. Hilton

Princeton in photos

Seminarians showed a little muscle at the annual Hunger Run this spring. The race, a five-kilometer run around Princeton's Institute for Advanced Study, was co-sponsored by United Jersey Bank. Proceeds went to Crisis Ministry in Princeton and Trenton, NJ, and to Bread for the World.

Fall 1995
Volume 1
Number 2

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On the Cover

Raquel St. Clair, an M.Div. graduate from Spring Lake Heights, NJ, sang with other graduates at PTS Commencement services in May. Photo by Aardvark Studios.



in this issue

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Field education students spent the summer learning about the city's pain—and its promise.

by Ingrid Meyer

**12 • Is There Life After Princeton?**

Princeton graduates have begun ministries of every kind, both at home and overseas.

by Barbara A. Chaapel

**14 • WinterWorks**

This poet, author, songwriter, and PTS alumna has been around the world during her varied career.

by Barbara A. Chaapel

**16 • Continuing Education at Princeton**

Church leaders of every kind have new opportunities to keep on learning.

by Margaret Ryan-Atkinson

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Letters

Reeb Remembered

Thank you for the article "Remembering a Hero" in the summer 1995 issue of *inSpire*.

James Reeb and I graduated from St. Olaf College together and also from Princeton Seminary. I write to correct an error so that it will not be perpetuated as others may read the article as source material on the life of James Reeb. In the first paragraph it is stated: "(he) died twenty-five years ago..." The fact is that Jim died thirty years ago, Monday, March 8, 1965. I hope the plaque on the Mackay Center wall is accurate.

James H. Urquhart

1953B

Tallahassee, FL

The plaque at Mackay reads March 11, 1965. Reeb was struck down on March 8 and died three days later. Eds.

Appreciation for Swayzes' Ministry

Will the Swayzes' be returning to Brazil soon? We would welcome the opportunity to meet them and perhaps work with them in their efforts to help street children.

Barbara Carr

Associcao Escola Graduada

de São Paulo

BRAZIL

What a pleasant surprise to see Beverly Swayze on the cover of the first issue of *inSpire*. Our church designates to their support, and we were fortunate to hear Bev and Knox at a family night dinner. Not only was that article worth reading, but it was good then to find another piece about a former pastor, Stephen Mather. It was most interesting to read about Steve's role in Planned Parenthood and the support he is receiving from both the Session and the Presbytery of Los Ranchos. Keep up the good work.

Claire and Wayne Dittrich

Fox Chase Presbyterian Church

Philadelphia, PA

InSpire Blends Campus and World

Since *inSpire* grows from the merger of two prior publications, I trust that it will reflect the strengths of both. There needs to be a blend of what's inspiring as it happens on campus and what's inspiring in front-line ministry. If reports only focus on campus life, readers will get the feeling that this is another glossy fundraiser. Moreover, with our Presbyterian witness losing it punch in the United States and pastors hanging on, we need to hear what good and kind and Christ-centered and inspiring ministries graduates are doing out in the field.

Jack R. Van Ens

1972B

Arvada, CO

Ministry Then and Now

The first issue [of *inSpire*] spoke to me in special ways. All of it was good, but to find three articles of particular personal interest was remarkable.

When I was a student at PTS, I did field work with inner-city boys in Trenton. So reading "End Things," Tiffany Nicely's account of doing similar work, was of special interest. What a change since the early 1950s. At that time I encountered no drug, crime, or gang problems.

From 1952 through 1955, I was in Brazil under the (then) UPC Board of Foreign Missions, so the article about work with street urchins in São Paulo was of special interest to my wife and me. We currently support care in foster homes of two abandoned Brazilian children.

The article "New Voyages: Presbyterian Executive Steers Church into Calmer Waters" was exceptionally meaningful. We deplore the uproar conservatives here made over the Relmaging Conference, so we appreciated reading about Jim Brown, the man charged with a major responsibility in dealing with that situation. The article also held special interest because of Brown's experiences in Africa. I cut it out to give to a young woman in our congre-

gation who is going to Kenya this summer on a work project sponsored by the Presbytery of Santa Barbara.

Hershey Julien

1952B

Paso Robles, CA

Planned Parenthood Challenged

Congratulations on the new magazine, *inSpire*. There is one article I have questions about: [the story about] Stephen Mather, president of Planned Parenthood in Orange and San Bernadino counties.

Is it always appropriate to admire a person for his or her courage in standing up for certain principles? I think not.

What many people do not realize is the effect that abortion often has on the woman who has had one. More and more counseling centers are finding women suffering from post-abortion trauma that goes anywhere from depression to thoughts of suicide.... Planned Parenthood estimates that as high as 91 percent may suffer from physical or psychological post-abortion trauma.

If Mr. Mather wants to help young women, why doesn't he work in, or start, a crisis pregnancy center?

Margaret H. Hudelson

1950E

Holland, MI

Theological Reflections

I have just attended The Institute of Theology and have benefited from Dale Bruner's study on the exclusivity of Jesus Christ as recorded in John's gospel. In a society today that appears "exclusively inclusive," I found this particular study to be most helpful. The church's encouragement to know Christ and make Him known is being critiqued and perhaps increasingly debated within many circles of church leadership. Responses to this Institute Bible Study might be helpful for readers as elders and pastors seek to be faithful in carrying out ordination vows.

Jonathan Miller

1977B, 1993P

Moorestown, NJ



Theology Matters

I just read the first issue of *inSpire*, and wanted you to know how impressed I was. Your interview with Jim "The Cardinal" Brown was especially impressive, as it allowed me to go back to my earlier D.Min. days—"it's not so important what we think as how we think about theology that matters."

Rabbi Melvin J. Glazer

1995P

Fairfax, VA

Correction

Agents of Hope, a book by William Harte Felmeth Professor of Pastoral Theology Donald Capps, was noted in the last issue of *inSpire* as having been published by Westminster/John Knox Press. The book was actually published by Fortress Press. *Eds.*

No Pink Ink!

Thanks to the many people who wrote to congratulate Princeton Theological Seminary on the first issue of *inSpire*. Numerous readers also mentioned that they had difficulty reading captions printed in pink type on a pink background, a problem that has been corrected in this issue. We apologize for the problem and thank everyone who wrote for taking the time to express their thoughts. *Eds.*

InSpire welcomes letters to the editor.

They should be addressed to

Editors, *inSpire*

Office of Communications/Publications

Princeton Theological Seminary

P.O. Box 821

Princeton, NJ 08542-0803

Letters may be edited for length or clarity, and should include the writer's name and telephone numbers, so that we may verify authorship.

from the president's desk

Dear Friends and Alumni/ae:

The Seminary is currently engaged in a review and revision of its mission statement. What location is to real estate, statements of mission are to institutions of higher education. They focus degree and non-degree programs, provide criteria for prioritizing the use of human and financial resources, and allow a school to evaluate its efforts by its stated goals.

A mission statement committee—composed of trustee, faculty, administration, student, and alumni/ae representatives—has been meeting throughout this past academic year and will present its recommendations to the Board of Trustees at the winter meeting in January.

In addition to the goals of academic excellence in the preparation of pastoral and teaching leadership for the church of Jesus Christ, the committee is considering the role of the Seminary in continuing and lay education as we enter the twenty-first century.



Another matter being addressed is the relationship between academic preparation, spiritual development, and ministerial formation. This particular issue is at the heart of the new standards for accreditation being formulated by the Association of Theological Schools in the United States and Canada.

Princeton Theological Seminary, founded in 1812 by the General Assembly of the Presbyterian Church (USA), has educated and trained Christian leaders for 183 years. No doubt it will continue to do so in the next century as well. How best to do this in new times is a question that a clear sense of institutional purpose will help to answer.

Faithfully yours,

Thomas W. Gillespie
Thomas W. Gillespie

on&off Campus

New chairs honor professors who taught generations at PTS

The endowment of faculty chairs is one way the Seminary's Board of Trustees honors both former members of the faculty and the colleagues who have succeeded them. In May the board honored the contributions of two professors beloved by generations of Princetonians by establishing the Otto A. Piper Chair in Biblical Theology and the Henry Snyder Gehman Chair in Old Testament Language and Literature.

Dr. Ulrich Mauser was assigned to the Piper Chair and Dr. Choon-Leong Seow to the Gehman Chair.

Piper, born in Germany in the last century, came to Princeton as a guest professor in 1937. He was a refugee from his homeland.

He had taught at the Universities of both Göttingen and Münster, where he succeeded Karl Barth in the chair of theology. His pre-war writings in German theological journals show him to have been a bold defender of freedom and an outspoken critic of the emerging Nazi regime. In an October 1932 issue of *Die christliche Welt*, he wrote that "the church which does not dare to take a position toward the ruling economic order...does not speak God's Word but only the word of anxious people."

He was later imprisoned and then exiled from Germany. After teaching for three years in Wales, he came to Princeton.

In 1941 he was named the Seminary's Helen H. P. Manson Professor of New Testament Literature and Exegesis, a position he held for the next twenty years. He retired in 1961 and died in 1982, at the age of ninety.

Piper wrote more than twenty books in German, French, and English during his career.

He was one of the prime movers behind the Seminary's doctoral program, which began in the fall of 1940 under President John A. Mackay. An ordained Presbyterian minister, he also gave unstintingly of his time to the cause of European relief during and after the war, and was awarded the Federal Republic of Germany's Officer's Cross of the Order of Merit.

Students remember Piper for the Friday afternoon teas at his home, where topics of discussion ranged from the crocuses blooming in his yard to his own pilgrimage of faith. His life was grounded in his love of the Bible, which he always approached, in his own words, "as a learner, in a state of constant expectancy."

Gehman, a contemporary of Piper, was born on a farm near Ephrata, PA. He grew

an instructor in oriental languages at Princeton University in the same year. The next year he was made acting professor of Old Testament at the Seminary, and in 1934 was promoted to the William Henry Green Chair of Old Testament Literature. He held that chair until his retirement in 1958.

Much of Gehman's scholarship and teaching centered on the Greek text of the Old Testament, including his ambitious lexicon of the Septuagint, which he worked on until his death in 1981 but never completed. He edited the *Westminster Study Bible* and revised the 1944 edition of the *Westminster Bible Dictionary* for republication in 1970. Both volumes became staples of church and pastors' libraries throughout the nation.

Recognizing the importance of continuing research in education, Gehman, like Piper, was an early advocate for the Seminary's Ph.D. program. He also supported scholarly exchange between the Seminary and Princeton University, where he was a regular lecturer.

Gehman's greatest investment was in his students. Through his lectures, he gave his students access to Old Testament scholarship being written in Europe, decades before it was translated into English.

His study light at home burned late into the night, and students knew they could always knock at the side door of the house for a late appointment.

In addition to the establishment of the Piper and Gehman chairs, the board also established the

Elmer K. and Ethel R. Timby Chair in the History of Religions, assigned to Dr. Charles A. Ryerson III, and reassigned the Helen H. P. Manson Chair to Dr. Beverly Roberts Gaventa.

With the establishment of the new chairs, the positions of all full professors currently serving the Seminary are now secured by designated endowments.

Henry Snyder Gehman, left, and Otto A. Piper, pictured in the top photo. In the lower two photos are Choon-Leong Seow and Ulrich Mauser, the new occupants of the chairs recently named for Gehman and Piper.



up in Ephrata's Bergstrasse Lutheran Church, a congregation whose 225-year history he later chronicled.

Gehman had an extraordinary facility with languages, both modern and ancient. He did research in Greek, Latin, and Sanskrit for his doctoral dissertation at the University of Pennsylvania, "The Interpretation of Foreign Languages Among the Ancients." He began his teaching career in Philadelphia's public schools, teaching modern languages at the South Philadelphia High School for Boys. During that time he was also organizing pastor of Tabor Reformed Church, a mission church in north Philadelphia.

Princeton Seminary called him to the faculty to teach Greek in 1930. He became

Four trustees join board

The Seminary's Board of Trustees has four new members!

They include the Rev. Dr. John Galloway, Dr. Mary Lee Fitzgerald, the Rev. Dr. M. Craig Barnes, and the Rev. Barbara Sterling Willson.

Welcome to all the new trustees!

New faces at Princeton

PTS students saw some different faces when they began classes this fall. Donald H. Juel is the new Richard J. Dearborn Professor of New Testament Theology. José Míguez Bonino is the John A. Mackay Guest Professor of World Christianity, and Michael Welker will be a guest professor of systematic theology, a position he held during the 1988-89 academic year.

Other Seminary faculty and administrators have been promoted. Dr. James F. Kay is now associate professor of homiletics and liturgics, with tenure.

Administrative staff promotions include Stephen Cardone to director of housing and Joseph Duyol Choi to program assistant for the Asian American Program.

Jeffrey V. O'Grady joins the administrative staff in September as director of vocations and admissions. A 1988 M. Div. graduate of the Seminary, he was formerly associate pastor of Point Loma Community Presbyterian Church in San Diego.

Alum donates Moral Re-Armament book

Richard Hadden ('35B) first became acquainted with the Moral Re-Armament Movement, a campaign to bring spiritual regeneration to the nation, as a freshman at Rutgers University in 1929. "Moral Re-Armament changed my life," he said sixty-four years later when he presented the Seminary's archivist William Harris with a copy of *Preview of a New World*. The book, by Arthur Strong, is a pictorial history of the movement during the World War II years.

Begun by Frank Buchman at Oxford University in the 1920s, the crusade was first called the Oxford Group Movement. It attempted to bring God's truth to world and national events and attracted thousands of young men and women throughout Europe and North America, including Hadden, to work as volunteers.

Committed to the movement's four absolutes — honesty, purity, unselfishness, and love — Hadden decided to leave his job in a ceramics factory and enter Princeton Seminary. After graduation, he spent thirty-four years working for Buchman full time, traveling to India, Southeast Asia, Japan, Europe, Canada, and throughout the United States to

"make Christ real to people so they would give their lives to him," he says.

The volume Hadden donated to Princeton contains photographs, newspaper articles, speeches, diary entries, and promotional literature chronicling the Moral Re-Armament Movement in the United States from 1939 to 1946. It is one of a thousand copies in print.

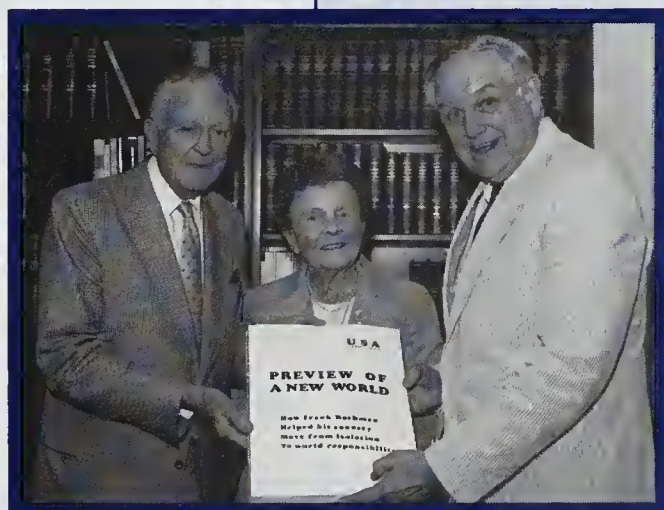
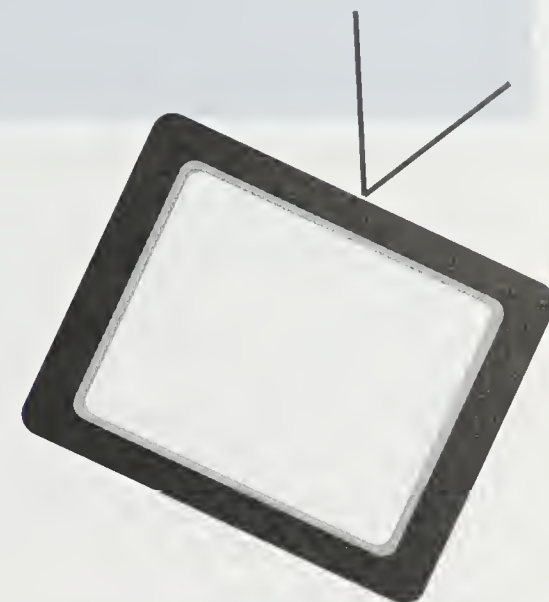


photo: Krystin Granberg

Richard Hadden, left, and his wife, Frances, presented PTS Librarian for Archives and Special Collections William Harris with a book on the Moral Re-Armament Movement.



New videos from PTS professors

All of Princeton Seminary won't fit in your living room, and it's impractical to fly out a professor whenever you've got the urge for a little continuing education. One of PTS's new videos is just the thing!

The Seminary's Media Services Department has released five new videos featuring Princeton professors. The list includes:

- * *Health Care, Healing, and the Church*, with Abigail Rian Evans, associate professor of practical theology, director of field education, and coordinator of the clinical pastoral education program. \$10.

- * *A Christian Perspective on Divorce*, with J. Randall Nichols, director of the Doctor of Ministry program and lecturer in theology and communication. \$10.

- * *The Quiet Revolution: Laity in Ministry*, with John Stewart, the Ralph B. and Helen S. Ashenfelter Associate Professor of Ministry and Evangelism. \$10.

- * *Biblical Origins of Christmas*, with Bruce Metzger, the George L. Collard Professor of New Testament Language and Literature Emeritus. \$10.

- * *Temptation*, with Diogenes Allen, the Stuart Professor of Philosophy. This item includes the video, the book of the same title, and a study guide, and so costs \$20.

Please contact the PTS Media Services Department if you would like to add these videos to your collection.

PTS welcomes Latino students to summer program

"Most Latinos in this country go to seminary where they are a very small minority. This is their only opportunity to be taught by role models, meet with peers, and study and worship together. It's a place where questions coming from a Hispanic and Latin American background are taken seriously."

Those are the words of Justo L. Gonzalez, director of the Hispanic Summer Program. Held each year at

a different seminary, the 1995 Hispanic Summer Program brought seventy-nine Latino students to the Princeton Seminary campus.

The participants represented thirty-eight academic institutions, twenty-two Christian denominations, and seventeen countries of birth. Courses were held in both English and Spanish, and included "Hispanic Theology and Ethics," "A Hispanic Sociology of Religions," "Theology of Hispanic Christian Education," and a course on the Book of

Daniel. The students stayed in PTS dorm rooms and had ample time for worship, reflection, and spending time together. Gonzalez noted that

this was the final summer that the program was funded by the Fund for Theological Education (FTE). In the future, twenty-one seminaries will collaborate as the program's ongoing sponsors. Princeton Theological Seminary was the first institution to agree to the new arrangement.

"For at least a quarter of these students, this is a foundational experience," said Gonzalez, adding that students also receive four transferable PTS credits for completing the program.

"The single most important thing to come out of the Hispanic Summer Program is hope—" Gonzalez said—"hope on the part of Hispanics that they can make a greater impact on their churches, on their communities, and on theological education."



photo: Gina M. Hilton

Students pitch in to help pay medical bills

Princeton Seminary showed true community spirit last spring when senior Maria Stroup had emergency surgery. Seminarians raised \$2,000 to defray Stroup's medical expenses. Stroup's home church, St. John's Presbyterian Church in Jacksonville, FL, contributed another \$10,000; between the two donations, all her medical bills were paid. Thanks to everyone who contributed!

Youth Ministry Institute begins

Princeton Theological Seminary gained a new tool for bringing the Gospel to young people last spring, when the Board of Trustees officially approved and endowed the Seminary's Institute for Youth Ministry.

"The institute was formed in response to the increasing problems we're seeing among youth, and the church's struggle to help," said program director Kenda Creasy Dean, who is also assistant director of the School of Christian Education.

The Institute for Youth Ministry will sponsor a number of non-degree continuing education events, beginning this year with conferences at Princeton and in Daytona Beach, FL. Individual workshop titles will include "The Family During Adolescence: Keys to the Been-There, Done-That Generation,"

led by Mark DeVries; and "Black-on-Black Violence Among Inner-City Youth: Implications for Ministry with All Teenagers," led by Enoch Oglesby at the Institute's Daytona Beach conference.

The Seminary will also offer a master's degree in youth ministry and a dual, four-year program in which students may earn both an M.A. in youth ministry and an M.Div. Although the programs will be offered this fall, it's likely that more students will begin taking advantage of these opportunities in the fall of 1996.

Additionally, three new classes—"Communicating the Gospel to Children and Youth," "Teaching the Gospel to Adolescents," and "Advanced Studies in Youth, Church, and Culture"—were debuted on campus last spring. Another course, the

recently revised "Theological Foundations of Youth Ministry," will also help form the foundation of the new degree programs. The Seminary has also set aside money for Ph.D. and Th.M. students' research on youth ministry.

Finally, the Seminary is committed to improving communication between the seminaries and congregations on issues facing adolescents, and to encouraging institutional collaboration between churches, seminaries, and communities.

"These problems are so multifaceted that any institution that tries to solve them on its own is doomed to failure," Dean said. "We want to try and keep from reinventing the wheel, if somebody else has a good idea."

Froehlich gives Hein-Fry lectures

At a time when many retirees are taking it easy, former PTS professor Karlfried Froehlich is setting quite a pace. Froehlich, who is the Benjamin B. Warfield Professor of Ecclesiastical History Emeritus, retired in 1992. He recently completed several major lecture series, including the annual Hein-Fry Lecture Series.

The Hein-Fry Lectures are given at all eight Evangelical Lutheran Church

in America seminaries, providing “a forum for theologians to discuss burning issues in the church under the auspices of Lutheran commitments,” Froehlich said. Froehlich and co-lecturer Terence Fretheim, a professor of Old Testament at Luther Seminary in St. Paul, MN, each spoke at four seminaries on the topic “The Bible as the Word of God in a Post-Modern Age.”

Froehlich also gave the Jonathan Edwards Lecture at Andover Newton

Theological Seminary in Newton Center, MA, and a Bradley Lecture in Medieval Theology at Boston College, both in February. He served as president of the American Theological Society this year and so gave that organization’s presidential address at Princeton in April.

The Hein-Fry Lectures given by Froehlich and Fretheim may be published in the future by Fortress Press.

Bonhoeffer exhibit and play celebrate life of German theologian

Dietrich Bonhoeffer, one of the great German theologians of the twentieth century, was murdered by the Nazis on April 9, 1945, at Flossenbug Concentration Camp. A small part of him, however, lived on at Princeton this summer. The

Seminary featured an exhibit celebrating both Bonhoeffer’s “underground seminary” in Finkenwalde, Germany, and the fiftieth anniversary of the end of World War II, and memorializing the years he spent at Flossenbug Concentration Camp. The PTS community, including Institute of Theology participants, enjoyed a one-man show dramatizing the theologian’s last days.

The exhibit was the first held in the gallery room of Princeton’s new Henry Luce III Library. It included photographs of Bonhoeffer and the other inmates, Flossenbug Concentration Camp, and the liberation of the camp by the advancing Allied armies. Some of Bonhoeffer’s books, including an

original copy of Luther’s translation of the Bible which was signed by Bonhoeffer’s students at Finkenwalde, were also included in the exhibit.

The stage play, which was written and performed by Al Staggs, a minister and doctoral student at Austin Presbyterian Theological Seminary, is essentially a

Bonhoeffer was deeply influenced by Frank Fisher, an African American who studied at Union Theological Seminary in New York City with Bonhoeffer when he visited that institution in 1931. Fisher and Union professor Paul Lehmann tried to convince Bonhoeffer to stay in the United States, but Bonhoeffer

refused to permanently abandon his homeland. (Bonhoeffer gave a number of books to Lehmann, who was formerly Princeton’s Stephen Colwell Professor of Christian Ethics. The Lehmann family has since donated those books to Princeton, and Lehmann’s widow, Marion, was a guest of honor at the exhibit.)

After his return to Germany, Bonhoeffer became

committed to an effort to assassinate Adolph Hitler, a commitment which lead to his execution by hanging. His view of theology, he said, is “the view from below, from the perspective of the outcast, the suspects, the maltreated, the powerless, the oppressed, the reviled—in short, from the perspective of those who suffer.”



photo: U.S. Army Signal Corps

This photograph of Flossenbug Concentration Camp was part of an exhibit at the Seminary commemorating Bonhoeffer.

monologue. It dramatizes Bonhoeffer’s theology and imagines his thoughts during the last day of his life. Bonhoeffer was trained as a German scholar and minister, but he was appalled at the church’s inordinant concern for its own security at the expense of defending Jews and other people persecuted by the Third Reich.

Student Life

How It All Works: Students Learn Polity at PCUSA General Assembly

When Heather Brown and Diane Hendricks began their middler years at Seminary last fall, neither woman thought she would spend the hottest week of July 1995 on the hazy banks of the Ohio River. But that is where they found themselves, along with hundreds of other Presbyterians from all over the country who traveled to Cincinnati for the 207th meeting of the General Assembly of the Presbyterian Church (USA).

While the Assembly, the denominations' annual national meeting, dates its history to 1789, it is only since 1973 that seminary students have been invited to participate as theological student advisory delegates (TSADs). Brown and Hendricks were elected to represent Princeton this year, joining seminarians from the other ten Presbyterian schools.

For Hendricks, who grew up Presbyterian in that most Presbyterian of cities—Pittsburgh—, attending the General Assembly for the first time gave her “a chance to see how the whole church fits together, how all these Presbyterians are connected,” she said.

“I loved meeting Presbyterians from all over: missionaries from Korea and Africa, pastors from across the United States, youth delegates from small and large congregations,” she said. “I feel personally connected to them, knowing we’re part of the same church,” a church she hopes to serve as a pastor or associate pastor after graduation.

Brown surprised herself by “falling in love with the Presbyterian system of government” at the Assembly. “I’ve always been suspicious of process and rules,” she explained, “because they can impose a pressure to conform. But I saw the Spirit of God working through parliamentary procedure and through the Book of Order so that different opinions could be voiced. Roberts Rules of Order helped during tense times of debate by forcing people to address the subject, not the emotion, by keeping people speaking

clearly and to the point. The Assembly was a course in polity for me.”

Both women served on Assembly committees—Brown on the Mission and Vocation Committee and Hendricks on the Catholicity Committee.

“My committee considered *God’s Work in Our Hands*, the church’s report on vocation,” said Brown. She explained that the report outlines a Reformed theology of work and how principles of theology apply to people’s working lives. “We talked about issues like how the church can be a model employer, and how all people can have full, fair, participatory, and sustaining employment.”



photo: Leigh Photographic

Diane Hendricks (left) and Heather Brown attended the 207th General Assembly.

Brown has spent time in seminary considering her own vocation. A psychology major at Williams College, she grew uncomfortable with the secularization of her field and came to seminary with a desire to integrate theology and spirituality with the insights of psychology.

“I feel called to some sort of work in pastoral theology,” she said. “When I entered seminary I had not seriously considered the parish setting.” But field work at the Dutch Neck Presbyterian Church near Princeton, where her supervisor encouraged her to try out the teaching and preaching roles, stretched her process of vocational discernment.

“Maybe I was meant to serve on the Assembly’s Committee on Mission and Vocation,” she laughed. “Dutch Neck has asked me to teach an adult class in the fall, and I’m thinking I might teach one on vocation and theology.”

Hendricks was less enthusiastic about her committee assignment at first. The

Catholicity Committee considered the report of the Consultation on Church Union (COCU), which has been before the Presbyterian Church in one form or another for more than fifteen years.

“I didn’t like what I heard in our committee at first,” Hendricks admitted. “There was a lot of suspicion of COCU. People saw it as a plot to undermine Presbyterianism, while I had seen it as a vision for the future, a witness to the whole Christian church.”

As the discussion unfolded, however, she realized that those who were suspicious were trying to protect the heritage of the Presbyterian Church, particularly the role of the laity. The COCU document was eventually sent back to committee for further study and refinement, a decision Hendricks supported.

“If there was controversy in our committee, and we studied the document, then there is surely disagreement in the churches,” she said. “Further refinement and study will give churches a better chance to participate in the final decision.”

Although most of their time was spent in committee work, both Brown and Hendricks found that worship was the highlight of their Assembly experience.

“The commissioning of missionaries during the opening Communion service was the most moving part of the Assembly for me,” Brown said. “I will never forget seeing all those people stand and commit themselves to ministries all over the world.”

Hendricks was most affected by the Korean Jubilee Celebration, a symbolic reconciliation of Korean Presbyterian churches in recognition of the fiftieth year of separation between North and South Korea and the Korean churches’ commitment to reunifying their land. “They were so appreciative of the Gospel our church had brought to Korea,” Hendricks said, “and yet what moved me was the Gospel they have brought to us in their sense of united vision and purpose. They took what our missionaries gave them and enhanced it and are now giving it back to us.” ■



Summer



in the City

PTS Students Learn Urban Ministry

by Ingrid Meyer

Princeton, with its tree-lined streets and stately homes, might seem like a world apart from the poverty, violence, and despair of inner-city life, a place more likely to breed suburban pastors than urban warriors. Yet Princeton Seminary students have trained for urban ministry for many years through both individual field study placements and in coordinated urban programs, the last of which ended in 1990.

This past summer saw the beginning of a new urban field studies program, where fourteen students lived in cooperative housing and got summer field education credit for ten weeks of work in urban churches and social service agencies in Trenton and Elizabeth, NJ. They laughed, argued, cried, worked, and came away with new ideas about what it means to live in America's cities—as well as new thoughts about what direction their lives and ministries might take.

The idea for the new program came from the Seminary's desire to help the church face, not flee from urban problems, and to see God's grace in the midst of violence and brokenness, noted Director of Field Education Abigail Rian Evans ('68B). The program is designed to teach students how ministers might both prevent and deal with urban woes.

"A seminarian is incomplete and unbalanced if he or she doesn't understand what's going on in urban areas," said Joseph Ravenell ('76B), a program supervisor who is also pastor of Trenton's Samaritan Baptist Church and a career prison chaplain. "Ninety percent of those who are incarcerated come from urban areas. This is great training for prison and other ministries, but it's also a chance for students to see how they might stop some of these problems at the source. This program provides a resource for people to find out what's out there and a little bit about how to respond to it. It uses the church as a springboard."

The program also grew out of the Seminary's relationships with two groups of Presbyterian churches which joined forces to do cooperative ministry. A year and a half ago, PTS sent out invitations to urban churches to join in partnership with Princeton to develop this program. In Trenton, Bethany Presbyterian Church, Westminster Presbyterian Church, and the First Presbyterian Church, which had together entered a shared-ministry arrangement several years ago, responded to the Seminary. In Elizabeth,

Second, Elmora, First, Siloam-Hope, Greystone, and Third-Westminster Presbyterian Churches, which form a cooperative ministry program called Presbyterians Renewing in Spirit and Mission, or PRISM, also sent word that they were interested. The Seminary and the churches then worked together to design and fund a pilot version of this program. Under the guidance of field education consultants Kate Bilis-Bastos and Carl Geores, the group agreed on the various details of the program, from funding, which came from the Seminary and from the churches, to summer student housing, which was provided by the churches.

"I think the thing we're most proud of is that we at the Seminary didn't say, 'this is what you have to do,'" said Harry A. Freebairn ('62B, '84P), Princeton's assistant director of field education. "We've really formed partnerships with these churches."

The new program put Seminary students in a summer-long working and living situation in either Trenton, where the program began in 1994, or Elizabeth, where 1995 was the program's first summer. Most Trenton participants lived in a rented house in the Mill Hill neighborhood, while many of the Elizabeth students shared a manse with Michael Granzen, pastor of the Second



photo: Gina M. Hilton

Sam Reeves, left, spent the summer working at Samaritan Baptist Church and Community Center in Trenton, NJ. He is shown with his field supervisor, Samaritan Minister Joseph P. Ravenell.

Presbyterian Church. (A few participants, particularly those with families, lived on their own.) The shared housing arrangement was designed to teach participants both about daily life in the inner city and about their own diversity. House activities included worship, time to talk about personal issues, and chores.

Each student also worked at a church or social service agency, where he or she learned about the problems of city life in a very personal way. Weekly meetings of the program's supervisors and students in each city helped participants think about issues in their ministries. Students gained a wider view of the urban landscape by sharing the details of their work with each other. Twice last summer, Trenton and Elizabeth program participants met together

and learned about the others' territory.

"This program opens up a big door into a big new world for a lot of people," said Trenton program coordinator Eric Laverentz, a senior who spent his summer working at Cadwalader-Asbury church in Trenton. "It wipes away a lot of preconceived notions that people might have about the urban situation. The best thing about it is that it breaks people's hearts for the city. Before I went down there, I prayed that God would give me a passion, something that I couldn't live without doing something about. I wanted my world view turned upside down, and I think if you let the field ed program do that, it can."

Laverentz found some of that passion, he said, when he worked at The Father's Heart Preparatory School in Trenton.

"The alley next to the school was full of trash, drug paraphernalia, even human excrement," Laverentz said. "I spent a whole morning cleaning it up, and then I locked the gate to make sure no one else could get in. I was sitting in the front office when I saw a pair of feet jump over my locked gate, so I rushed out to confront the person."

The feet, Laverentz discovered, belonged to a boy whose basketball had bounced into the alley.

"He and his friends had no place to play other than the street, because their park was so full of drug dealers," Laverentz said. "I ended up sitting with them for several hours, talking about their hopes and dreams for the future. I can't think of any better place for the church to be."

Other students spent the summer working with HIV/AIDS patients, homeless people, vacation Bible school students, battered women, people who lack sufficient food and shelter, youth groups, people who need help kicking drug habits, adult students, children whose drug-infested neighborhoods give them no safe place to play, people who simply need a listening ear.

Allyson J. Estes, a former nurse who is entering her middler year at PTS, spent the summer as a case worker for HIV/AIDS patients in Elizabeth under a program that is part of St. Elizabeth's Hospital. She also

served as the leader of Red Ribbon Fellowship, a worship service held every Friday for people affected by HIV or AIDS, and a related support group held every Wednesday, both at the First Presbyterian Church. The groups have been well attended—we ran out of communion wine one week because we had more people than we usually have," Estes said.

Her position as a case worker for HIV/AIDS patients has been less satisfying, she said, although no less instructive.

"I think I've learned something about corruption this summer, and about a lack of professional standards" among social service providers, she said. "For all the resources printed in books, many clients don't know what's available, where to get it, or how. There's a great possibility that the money allocated for HIV/AIDS care isn't getting to the clients as it should be, with the money being held up in administrative costs and service duplication. Sometimes I think it's deliberate."



Five urban field studies participants lived together last summer in Trenton. From left, Jeff Chapman, Eric Laverentz, Sam Reeves, Amy Mendez, and Marina Kim.

photo: Gina M. Hilton

Although her background is in medicine, Estes wasn't solely interested in HIV/AIDS. "I wanted to know how to bridge the gap between the church and the social needs of the community," she said. Estes added that she sees the church, ideally, as an organization with social as well as theological responsibility.

"We need to get involved, to see that the mission field is here and not just way over there in another country," she said. "Have I learned to do that? I believe that I am doing that through this program."

Sam Reeves, a senior who was a pastor in Liberia before coming to Princeton, also tried to meet people's physical and spiritual needs last summer at Samaritan Baptist Church in Trenton. Samaritan is in a rough neighborhood, full of boarded-up buildings and young men who sell crack on the sidewalk. The church itself is in an old dry cleaner's shop; it will be replaced by a new building sometime this year. The adjacent crisis center was once a bar, a place where both drugs and women were for sale—and where help with life is now offered for free.

Reeves worked at Samaritan and at the crisis center, where he handed out food, clothing, advice, information on drug treatment programs, and sometimes just sat and listened. Urban problems in the United States are similar to ones he had seen at home in Africa, he said,

adding that he intends to return to Liberia at some future time.

"I'm leaning more toward ministry in an urban setting than I was before I joined this program," Reeves said. "There are more opportunities to do real church work. For too long we've been concerned with saving people's souls without worrying about how they lived in the meantime. We can send their souls to heaven but also be concerned about them having a decent life here on earth."

Imani Presbyterian Church Pastor Jacquie Lewis Melsness ('92B) agreed that the urban field studies program is a good place to "catch a vision for urban ministry," she said. As pastor of the newest Presbyterian church in Trenton—Imani was chartered this year—Melsness supervised urban field studies student Carolyn Kitchen, now a senior. Kitchen was responsible for running Camp I Am Somebody, the church's vacation Bible school.



Children everywhere respond to the call of an ice cream truck, as did these summer Bible students in Elizabeth.

photo: Gina M. Hilton

opportunity to process urban issues. What is hope in a city? How do you do church in an urban setting? We deal with a lot of issues of ministry styles and pastoral identity."

As is true with most new programs, Melsness and other participants noted, the summer urban field studies program is still rough around the edges.

"It's still an infant project," Melsness said. Other participants agreed that the program will develop in future summers, with a greater emphasis on defining the role of supervisors, clarifying the expectations of students who live in cooperative housing, and planning internships for each student. The program may also expand to include sites in Philadelphia, New York City, and other cities.

"We're still very much in a learning mode," said senior Maria Stroup, the coordinator of the Elizabeth program. "This is the beginning of this program, and we need to be willing and open to change things. I really want urban ministry to be a priority at Princeton—the Presbyterian church needs to be a church that represents and responds to the community around us." ■

"I think some of the strengths of this program are the way it builds collegiality with other supervisors and with students, to enhance the experience that an individual field education student might have," Melsness said. She added that the program can also build a sense of community among students.

"Urban ministry can be wild, and people burn out, so it's good to have support as part of a ministry 'tool bag,'" Melsness said. "This program is an intentional



photo: Gina M. Hilton

Program participants hoped that children and adults alike would also respond to another call this summer.

is there Life

by Barbara A.
Chaapel

All photos by
Krystin
Granberg

Where have all the seniors gone?

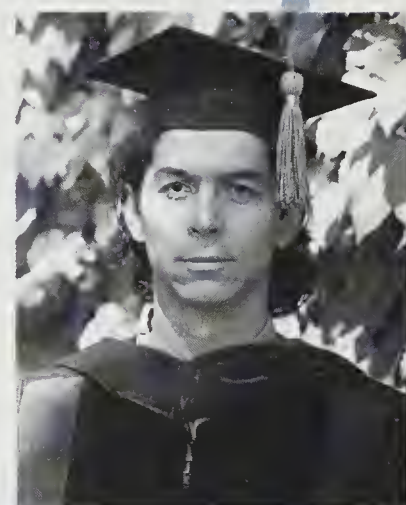
On May 22, 236 Princeton Seminary graduates walked out of the Princeton University Chapel, diplomas in hand, to take up the vocations to which God has called them. They disappeared from the Princeton campus to go all over the world.

Some of the seniors got placement help from the Seminary's placement service, which is free for students who decide to use it, said Dean E. Foose, director of senior placement.

"Helping students find calls is an imprecise process," Foose said. "It involves a whole lot of people, a whole lot of paper, and a whole lot of prayer."

Here's a quick look at the Class of 1995 and where some of them have landed.

- Not every graduate will pursue traditional forms of ministry. Geri Lyon-Grande is the new director of AIDS Interfaith Pastoral Care Services in Buffalo, NY. Daniel Suh has entered the MBA program at New Jersey's Rutgers University, and Michael Hill is in law school at Stanford University.
- Seven new Ph.D. graduates will switch roles and become professors this fall. Craig Atwood will teach history at Salem College in North Carolina. Nancy Gorsuch teaches pastoral theology at Brite Divinity School in Texas, and **Richard Grounds**, the first Native American to get a Ph.D. from Princeton, teaches at the University of Tulsa. Young Hoon Hwang and Kyoung-Chul Jang will return to their native Korea to teach in Kwangjoo and Seoul, respectively. Robert Martin teaches Christian education at Yale University Divinity School, and John Webster teaches systematic theology in South Africa.



- **Angelique Walker-Smith** became the first African American woman to receive a Doctor of Ministry degree from Princeton this year. She is the executive

director of the Church Federation of Greater Indianapolis and wrote her doctoral project on the church's hospitality to women who have been released from prison.

- Two students will get an extra year of study before beginning their ministries, thanks to the Graduate Study Fellowship for the Parish Ministry. Carla Pratt Keyes will spend her year in Britain's Cambridge University and the University of Edinburgh, and Stewart Perry will go to Africa to study at the University of Malawi and Zomba Seminary. The award is given to students committed to serving as pastors in local congregations after the year of study provided by the fellowship.

after Princeton

- Five Master of Divinity graduates won the highest academic awards bestowed by the Seminary. Raquel St. Clair won the Fellowship in New Testament and will begin Princeton's Ph.D. program in the fall. Lloyd Denton won the Fellowship in History and is seeking a position in Washington, D.C., where his wife will study. Anne Custer, who is looking for a position in religious education related to Native Americans and/or environmental issues, earned the Fellowship in Theology. Elizabeth Hyland won the Fellowship in Practical Theology and is planning to do a clinical pastoral theology residency in Winston Salem, NC. Susan Hylen is interested in ministry with women and children or in overseas service; she won the Fellowship in Religion and Society.

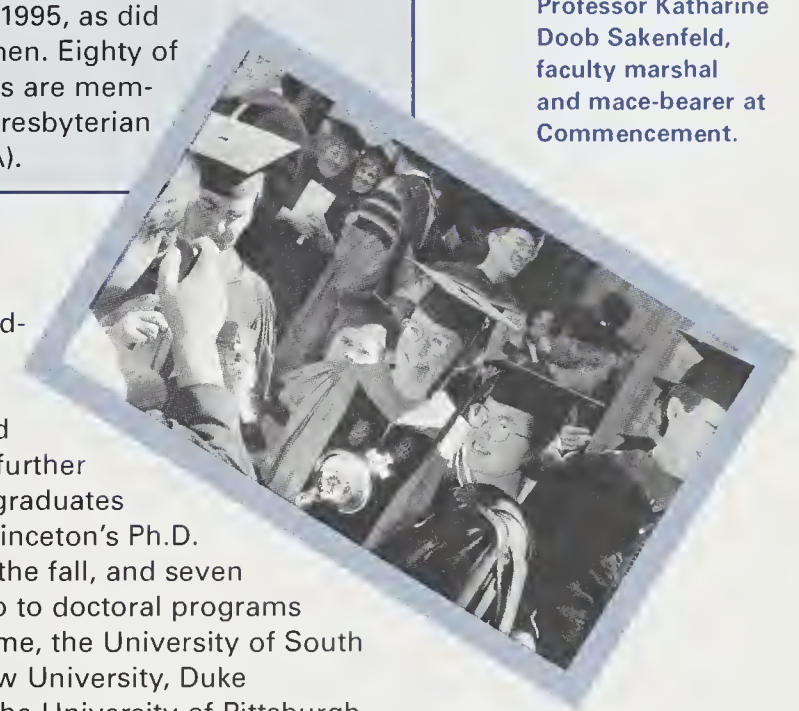


Fellowship winners (from left) are Carla Pratt Keyes, Stewart Davis Perry, Raquel Annette St. Clair, Lloyd Alan Denton, Margaret Elizabeth Hyland, and Anne Custer.

The majority of the Class of 1995 received Master of Divinity degrees, which went to 147 students. Ten graduates received the Master of Arts degree; forty-nine received the Master of Theology degree; sixteen received the Doctor of Ministry degree; and fourteen have new Ph.D.s.

Sixty-five women graduated with an M.Div. in 1995, as did eighty-two men. Eighty of the graduates are members of the Presbyterian Church (USA).

M. Div. graduate Mari Kim poses for a picture with Professor Katharine Doob Sakenfeld, faculty marshal and mace-bearer at Commencement.



- Twenty-four new graduates are married to each other, the highest number of clergy couples to graduate in recent memory. Some of these couples will minister together in churches. Karen and Forest Claassen win the "most northern call" award; they are the new co-pastors of the First Presbyterian Church in Craig, AK. Tim and Karen Harrison are associate pastors of Whitworth Community Presbyterian Church in Whitworth, CA, and Tom and Jessica MacMillan are co-pastors of the First Presbyterian Church in Roswell, NM.



- Two graduating couples tied the knot just before graduation. Carl van Osdall and Gina Hilton spent graduation day honeymooning on Puget Sound after celebrating their

Seattle wedding. **Margot Starbuck and Peter Hausmann** were all smiles at graduation, having said "I do" just two days before receiving their diplomas.

- It's not just the couples who are going into church life. A total of fourteen graduates have been called as pastors, and an additional seventeen will begin their ministries as associate pastors.

- Some PTS graduates enjoyed academics so much that they decided to go on to further study. Five graduates will enter Princeton's Ph.D. program in the fall, and seven more will go to doctoral programs at Notre Dame, the University of South Dakota, Drew University, Duke University, the University of Pittsburgh, Loyola University of Chicago, and the Graduate Theological Union in Berkeley, CA. Thirteen students will start earning a Th.M. from Princeton this fall, and six will begin the Master of Social Work degree program at Rutgers University.
- Eight new graduates were accepted into clinical pastoral education (CPE) programs. CPE programs let students work in hospitals to train as pastoral counselors and chaplains.

- And keeping it all in the family, **Ted Cornish** of Philadelphia, PA, joined his mother, **Joan Cornish ('87B)**, as a PTS alum when he received his M.Div. degree.

Congratulations to all the graduates!





WinterWorks

PTS alum Miriam Therese Winter Writes Liturgies for a Changing World

by Barbara A. Chaapel

When past participants in Princeton Seminary's Women in Church and Ministry (WICAM) conferences think of worship leadership, many think of one woman. She is a singer, a poet, and a liturgist. And she is a Roman Catholic sister.

Miriam Therese Winter, a professor of liturgy, worship, spirituality, and feminist studies at Hartford Seminary, led lively worship for both the 1992 and 1995 WICAM conferences. Her presence on the campus was a homecoming of sorts, harkening back to that day in 1983 when she was the first Roman Catholic religious woman to earn a Ph.D. from Princeton Theological Seminary.

Hartford Seminary has been her home base since then. There she teaches, writes creative liturgy, and composes music for worship.

But her work also frequently takes her across the United States and to Africa, Australia, Asia, and South America, where she teaches, performs, and leads conferences and retreats. She always addresses issues of justice, peace, hunger, homelessness, poverty, gender, liberation, and reconciliation.

She has also participated in emergency relief work, twice in refugee camps on the Thai-Cambodian border and once in an intensive feeding center in Ethiopia.

"I try to relate life to an understanding of liturgy and spirituality, and so to an understanding of God," she says.

"As far back as I can remember, I had a deep and abiding sense of 'God is.' I knew that God was very connected to creation and to people. I wrote my first poem when I was about six, and I had that child's sense that truth was a whole that included images and poetry and God and grace and people. I still believe that truth is one. Only the contexts change."

It was through the narrow funnel of her entrance into a religious community that Winter discovered the ecumenical and global world she now traverses. She entered the congregation called Medical Mission Sisters in 1955, which even in its founding was, as she calls it, a "community of risk."

The order was founded in 1925 by Anna Dengel, an Austrian physician who worked with Muslim women in the part of India that is now Pakistan.

"She worked for four years," Winter explains, "and the enormity of the healing task became too large. So she decided to establish a women's community." At the time, canon law forbade women and men from practicing medicine at the same time they followed the religious vocation, so Dengel came to America to found her community. "She knew she would find support in America," says Winter, who lived with Dengel for a time, "and she did." Eventually,

mission bishops petitioned Rome and canon law was changed."

It was with the Medical Mission Sisters that Winter became rooted in the liturgy and liturgical music of her church. She earned a degree in music at Catholic University in Washington, D.C., in 1964.

"I studied Gregorian chant and organ to ground myself in the rich tradition and ritual of the liturgy," she says. "The very first members of my community sang Gregorian chant around a pot-bellied stove. We were always too poor to have an organ."

Then came Vatican II. And for Winter, it was as if she were a bell that God had struck. "Both Latin and Gregorian chant left the Mass," she explains, "and everything changed. The church needed a new liturgy and God seemed to have put me at the right place and time to help develop new prayer forms and styles of worship. I was able to transform the principles of the chant to new liturgy, to new songs and responses for the worshipping community."

She printed her first songs using the community's mimeograph machine, never thinking that they would be later published as a record album, *Joy is Like the Rain*. It was the first of her thirteen albums, which include *Mass of a Pilgrim People* (which was premiered at Carnegie Hall), *WomanSong*, and *EarthSong*.

"I am constantly responding to the moment," says Winter. "Publishing was never the originating energy for my liturgical work. I believe my whole life has been led by the Spirit, in very unexpected ways."

"I entered the Medical Mission Sisters to be a doctor and go to Africa," she laughs. "I never dreamed I'd be writing liturgy and music. But God had another path in mind. The Spirit knew where I was meant to be."

She believes the Spirit also had a lot to do with her coming to Princeton in 1977. "I had sort of a holy naivete," she remembers, "which gave me the courage to apply for a Ph.D. at a Protestant seminary. I had the creative ability to write liturgy, but I needed a stronger biblical basis, a firmer sense of the role of the Bible and theology in worship."

She had been invited to sing her music in Protestant churches and wanted to understand the Protestant context.

"I wanted to know what I didn't know," she says, "and I also wanted the credentials to be taken seriously in the church. I had four strikes against me: I was female, I was Roman Catholic, I was a sister, and I was a folk singer! I knew if I made it through Princeton, people would listen to me."

Princeton's Benjamin B. Warfield Professor of Ecclesiastical History Emeritus Karlfried Froehlich agreed to advise her interdisciplinary program in liturgical studies, including study of both Testaments, the Patristic writings, and the theology of the Eucharist. Looking back, she is surprised that she was accepted.

"So few are chosen," she says, "and I couldn't have done what I've done without my work at Princeton. As an ecumenical yet solidly Reformed institution, it was the right place for me to do biblical study."

It was during her studies at Princeton that Hartford Seminary approached her about a teaching position. "I had no wish to get a job," she says. "I just wanted to learn what I needed to know to travel the earth." She ignored

the inquiry five times. The sixth, she went for an interview and was offered a position as associate professor.

She believes Hartford has been the perfect place for her. "The seminary has a strong Christian-Muslim program, and a commitment to interreligious and global dialogue. They affirm the ministry I have traveling throughout the church and the world speaking at conferences, and they give me lots of sabbatical time. I think they understand pioneers."

Writing feminist liturgies and studying feminist spirituality are Winter's newest enthusiasms. Her commitment to the liberation and inclusion of women in the church flow naturally from her understanding of liturgy.

"Liturgy changes people," she says, "and that means it sometimes frightens them because they cannot control the change."

Winter has always been committed to including people at the margins. She wrote in her Ph.D. application that "From the heart of a tradition, I find myself nudged to the edge of marginality, experimenting with new sounds and new prayer possibilities and new prayer communities, not for the sake of deviation, but out of a deep conviction that the Word of God, central to our lives and demanding response, can best be heard and embraced when given a more familiar, contemporary shape."

Winter wants to be sure that the Word of God is heard and embraced by the women of the church. She and two colleagues recently published *Defecting in Place: Women Claiming Responsibility for Their Own Spiritual Lives*, a study of the phenomenon of feminist spirituality groups in the church which was funded by the Lilly Endowment Inc. The conclusions they reached after surveying 3,736 Christian women who

were members of churches came as no surprise to Winter.

"We discovered that women are claiming responsibility for their own spiritual lives," she says. "They are meeting together in formal and informal women's groups to tell their stories and talk about how those stories are addressed by Scripture."

"We also learned that three-fifths of the Protestant women we surveyed feel alienated in the church, and the number is even higher for Catholics. In many cases, the spirituality groups are the only thing keeping these women in the church."

Winter acknowledges that the word "feminist" is still suspect. "We didn't use the word in the questionnaire [which was sent to seven thousand women] because so many women who support feminist values still abhor the label," she admits. "They are afraid men and other women will dismiss them. But the truth remains that groups of women with feminist values are redefining the Christian church."

To help these women, Winter has published *WomanWord*, *WomanWisdom*, and *WomanWitness*, a three-volume lectionary and psalter featuring all the women of the Bible. "These biblical women tell their own stories and they tell them honestly," Winter says. "They teach us a lesson: Be yourself! That's what I want for all women, all students, all children, all people. To learn to be themselves. My own spiritual quest is just that: to learn to be me before God. It's so simple, yet so hard."

That quest can never be undertaken alone, Winter believes. She is committed to the interconnectedness of all living things. "No one lives in isolation from the whole. A sense of life and ritual lived out before God is so much larger than any one individual, any one culture, any one church. Our emphasis must be contextual but never exclu-

sive. We honor the presence of God in the whole earth."

In a sense, Winter is a citizen of that whole earth, having fashioned a worldview with very few barriers. She travels to learn and to teach. She has sat with women and men in Ghana, Kenya, Botswana, Fiji, the Philippines, Brazil, Zaire, Malawi, and South Africa. On these journeys she has learned, she says, "to speak less, to listen more, to criticize less, to love more."

Next year she will go to India, where the largest number of members of her community live; Buenos Aires, for a global ecumenical conference; and Australia, where for six weeks she will offer workshops and talk with women.

"I really have no goals for the future," she avows. "I'm always content, always satisfied, yet never satisfied, for there is always the pain of the wounded. I just keep praying for discernment: Is this the right time, the right place, the right thing for my life? Does what I am doing keep worship of God and justice at the center?"

It is to the simple rituals of life that this gentle questioner always returns for answers. She recalls a time when she was a guest of the Poor Clare nuns in the hills of western Uganda.

"I was walking under the pines, hearing the wind blow through their branches, and listening to the sisters singing midnight matins. The wind and the chants and the trees took me back to childhood, when I was a seven-year-old girl walking through the woods on my grandmother's farm, marveling at the canopy of other pine trees."

"The ritual of the pine trees reminded me that life is holistic: everything changes, yet it is the same. I lived that truth before I had terminology for it. That is the real gift and blessing of my life: to know the enormity of God." ■



photo: Leigh Photographic

Joyce Tucker is Princeton's new dean of continuing education.

Where Education Doesn't End with a Degree

Continuing Education at Princeton

by Margaret Ryan-Atkinson

With a new dean and new ways to help pastors and other church leaders improve their ministries, Princeton Seminary's Center for Continuing Education is set to grow by leaps and bounds.

Although the Center has existed for more than thirty years, recent program changes will let participants easily select a wider variety of PTS workshops and seminars to help them develop personally and professionally.

The Seminary's continuing education program provides opportunities for pastors, other church professionals, and lay people to improve their knowledge of everything from Scripture to staff management. Many things have changed in the church, the Center, and the world since the first continuing education conference met at Adams House on November 11, 1962.

In 1993, PTS President Thomas W. Gillespie appointed a committee to study the Center's programs and role in a changing church and world. The committee surveyed clergy and Center program participants to discover what continuing education opportunities they needed. They also studied continuing education programs in business, law, medicine, dentistry, and other fields.

"The president asked us to think through the major goals and objectives and re-envision what a continuing education program ought to be," said Jack Stewart, the Ralph B. and Helen S. Ashenfelter Associate Professor of Ministry and Evangelism and one of the two faculty representatives on the committee. (Richard Osmer, the Thomas W. Synnott Associate Professor of Christian Education and director of the School of Christian Education, was the other.)

"It was important to see theological education as a continuum between the academic and professional phases of a career," Stewart added. "Theological education is a continuing experience. It does not stop when a person receives a theological degree."

As a result of the committee's recommendations, the Center refocused its offerings around four programmatic foci: spiritual growth and renewal, professional leadership development, congregational analysis and development, and theological studies. The programs were refocused around the needs of all church leaders, both ordained and unordained. Most importantly, the Seminary hired a new dean of continuing education. Joyce Tucker arrived in August 1994.

Tucker, an ordained Presbyterian minister, had spent the past nine years as director of the Committee on Theological Education of the Presbyterian Church (USA)'s General Assembly. Her job involved offering suggestions on academic programs at the eleven Presbyterian theological institutions in the U.S.

"I worried over all the theological schools," she said, adding that "I had become fairly outspoken at telling these presidents how I thought they ought to be running their schools."

The Seminary's need for a new dean coincided with Tucker's questions about her vocation.

"I finally realized that after doing this since 1981 in some form or another, and since 1985 for the whole Presbyterian Church, my identity had become more in theological education than it was in Presbyterian church administration," she said. "I decided it was about time to see if I could do any theological education, instead of just telling other people how I thought they ought to do it. I really felt called to do something in one of the schools."

The continuing education program for the 1995-1996 academic year is built around the four focal points recommended by the continuing education committee.



* "Spiritual Growth and Renewal" is the first focal point. It includes seminars such as "Aging as a Spiritual Pilgrimage," "Christian Spiritual Classics," and "The Spiritual Life of Spiritual Leaders" that center on spiritual disciplines as practiced by individuals and by the Christian community. While offerings in this section may seem particularly good for clergy and other church professionals, they are structured for lay participants as well.

"We're trying to move a bit toward events specially planned for church members and church leaders together," Tucker said. "They can probably learn best by learning from each other."



* "Professional Leadership Development" events offer practical suggestions on church leadership for pastors, members of church committees, pastoral counselors, organists, church educators, and choir directors. Sample workshops include "Managing Conflict" and "Creating Church Newsletters with Pizazz."



* "Congregational Analysis and Development," a new focus for the Center, analyzes congregational dynamics, including the reasons that some congregations succeed and others fail. Through event offerings such as "Understanding Your Congregation" and classes on the vocation of the laity and dealing with domestic violence, the Seminary hopes to open a dialogue with pastors and other church professionals about real church life today. This focus area, Stewart believes, is one that will especially enrich the Seminary's interdependence with the church.



* Finally, "Theological Studies" offers seminars and workshops in biblical studies, ecumenics and interfaith studies, theology and ethics, Christian education, pastoral care, and preaching and worship. In 1995-96, participants have the opportunity to study topics including physician-assisted suicide and euthanasia, the Israeli-Palestinian conflict, and the politics of St. Paul.

Since her arrival at Princeton, Tucker has fielded suggestions from faculty, clergy, and participants in continuing education programs. Tucker and new Center Program Coordinator David Wall ('80E), who is also a certified Christian educator in the PCUSA, have "done a lot of listening," Tucker said. They have read every participant's evaluation form from the last year.

Tucker hopes that the new structure will make participants think about the areas in which they need to strengthen their skills and knowledge.

"A lot of people, I think, do realize the importance of ongoing education. They plan it and use their continuing education time every year," Tucker said. "But a lot of people, a significant number, probably do not use it effectively."

Of the seventy events planned for this academic year, Tucker says she hopes people will choose the courses that will help their ministries, not just the events that look like fun.

"Please," she said, "don't spend your time doing what you like—at least, not every year. Do what you need to do to strengthen your ministry."

Another new development at the Center for Continuing Education is the ability to accommodate participants with small children, as the Center has reserved three spaces for the children of program participants at Princeton's new Center for Children.

Tucker notes that there have been requests in the past to accommodate parents with small children. "And I remember when my first child was born, in 1970," Tucker said. "I went back to seminary, and sometimes I took the baby with me when the babysitter couldn't make it. I wasn't going to miss class. You can do that sometimes with a little tiny baby and it's not a major

deal, but a toddler, that's another story."

In the future, Tucker noted, the Center hopes to develop a closer link with Seminary seniors "to address those critical early years in ministry," as well as a telecommunication and/or interactive computer program for those who are unable to attend events on campus. A number of off-campus events are planned for this academic year. Future years may see more of these events, plus the possibility of international offerings.

"It's our hope that by being a little more intentional in the planning of the program, we can help ministers, church educators, and lay people—anybody who wants to come—be more intentional in planning their visit," Tucker said. **I**

Margaret Ryan-Atkinson is a free-lance writer who lives in Langhorne, PA.



Upcoming Off-Campus Events

October 16-18

"The Preacher as Caregiver"
Wapato, WA
(J. Randall Nichols)

January 20

"The Organist and the Choir Director: Music in Worship"
De Witt, NY
(David A. Weadon)

January 22-24

The Princeton Forum on Youth Ministry
"Christ and the Adolescent: A Theological Approach to Youth Ministry"
Daytona Beach, FL

February 5-8

"Preaching for Spiritual Growth"
Parkville, MO
(J. Randall Nichols)

Class notes

1929 Barnerd M.

Luben (b) is ninety years old and serves as associate pastor of Van Riper Ellis Broadway Baptist Church in Fairlawn, NJ. "I preach every Sunday," he says.

1932 "Princeton

remains a school of great merit," writes **Walter R. Courtenay (B)** of Advance, NC.

1936 Frank F. Jones

Jr. (B) writes that he is "old (eighty-six) and decrepit and having to conserve income, but I still love my alma mater." Jones lives in El Paso, TX.

1937 C. Ralston Smith

(B) of Oklahoma City, OK, is eighty-seven years old and recovering from a broken hip, "but doing fine. I have four children, eight grandchildren, and five great-grandchildren. They're all normal and average!"

J. K. Story (B), age eighty-six, says that he enjoys "absolutely perfect health" and an impressive athletic career. Story recently participated in the Senior Gulf Coast Track and Field Meet at a Florida high school, where he won both the 100-meter dash and the 200-meter dash and received "two pretty gold medals. I participated in my age class of eighty-five to ninety years and ran without light track shoes with quarter-inch steel spikes, only in my heavy walking shoes. Others used spikes," he says. "I was the Oklahoma mile and half-mile champion in high school for four years, and at the Chicago National High School

Alumni/ae Update

During my past three years as an alumni/ae trustee, I have become increasingly concerned that the Seminary grow more aware of the church that is its mission setting. As a presbytery executive, I am particularly concerned about the Presbyterian Church (USA), where many of our new graduates will serve.

The current details of our church's life are depressing. According to General Assembly statistics, the number of full-time pastoral positions is decreasing. In 1991, 5.5 percent of open positions were part time; in 1993, 9 percent were part time. Ten years ago in Susquehanna Valley Presbytery, there were nine associate pastor positions; in 1995 there are two. In the past three years, six-and-a-half pastoral positions have been eliminated. Dwindling membership and finances prevent many churches from hiring full-time ministers. They are being replaced by lay preachers who will, we hope, be mentored by pastors.

Furthermore, only 12 percent of ministers and candidates intentionally seek a church with fewer than two hundred members, yet two-thirds of our congregations are that size. And 40 percent of our churches have fewer than one hundred members. I have personally interviewed a number of candidates from Princeton, hoping to lure them to "God's country," only to hear them say "I'm sorry, I simply can't live in a rural area" or "I simply can't accept a salary that low."

Many graduates in their second or third calls — fine preachers, caring pastors, serious scholars, wonderful colleagues — are becoming discouraged. Most of them meet regularly in small support groups. One pastor reported to me the results of an informal poll eight pastors conducted among themselves, asking themselves this question: "If I had known what I know now before going to seminary, would I still have pursued pastoral ministry?" Only one of the eight said yes; four were undecided; three said no. An informal survey among colleagues reveals that an increasing number of ministers are leaving ministry after short pastorates. Individuals and congregations are bruised and broken.

What can we do? I suggest the answer lies in intensive conversation and collaboration among all parts of the church, seminaries included. Instead of staking out our individual tasks and pursuing them with single-minded vigor, we need to consult with and become accountable to each other.



I'm not sure how to do this, as there are few arenas where these conversations can take place. Recently I was one of a group of executive presbyters on a study tour of Eastern and Central Europe. We visited with ecumenical leaders, pastors, seminary staff, and mission co-workers. We found that despite differing histories, developments, and national issues, we are all facing similar problems and raising identical concerns. People in those countries are meeting for study, sharing, and conversation. We must begin this kind of hopeful, accountable conversation here, at this seminary, in this church.

The Reverend Dr. Barbara Renton, ('86B), is executive presbyter of the Presbytery of Susquehanna Valley. She served as an alumni/ae trustee for the past three years.

Track Meet I set a mile record. Back in my Tulsa high school of some two thousand students, it took the kids exactly twenty years to break this mile record. Back then I ran in heavy leather track shoes, and on rough cinder tracks. How is that for an 'old man'? I'm in retirement at a Presbyterian

facility in Bradenton, FL, and among the three hundred people here not a single one can even run! I must be a genetic freak...."

"We came to Corvallis, OR, to be near our son, John A. Young, who is an anthropology professor at Oregon State University," says **G. Aubrey Young (B)**.

1938 Robert W. Rayburn (B) is "serving again as parish associate for the First Presbyterian Church, Charlotte, NC."

1940 "Dr. Wheeler [a former Princeton speech professor] would have been pleased this past Sunday," says **Samuel G. Warr (B)**, "when I dramatized John 21

Class notes

Key to Abbreviations:

Upper-case letters designate degrees earned at PTS:

M.Div.	B
M.R.E.	E
M.A.	E
Th.M.	M
D.Min.	P
Th.D.	D
Ph.D.	D

Special undergraduate student U

Special graduate student G

When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

in the morning service” at Westminster Presbyterian Church, Lakeland, FL.

1941 On April 14, 1995, **Gilbert J. Kuyper** (M) celebrated fifty-five years in ministry. He lives in Albert Lea, MN.

1943 “Betty and I are still going strong after a cool winter in sunny Florida,” says **James R. Bell** (B). The Bells spent the summer at Lake Wynonah in Auburn, PA.

Luther, Theologian of the Church, a book honoring **George W. Forell** (M) on his seventy-fifth birthday, was published in 1994. Forell lives in Iowa City, IA.

Howard B. Rhodes (B) of Duarte, CA, writes that he is “grateful to God that I was/am an octogenarian!”

1944 **Floyd E. Grady** (B, '58M) lives in Dois Irmaos, Brazil, where he is executive secretary of the Presbytery of Rio Grande do Sul, a host and teacher for

retreat groups, and the owner and operator of a family-model farm. He has preached at churches in three Brazilian states.

Edward C. McCance Jr. (B) of Ormond Beach, FL, guest preaches once a month and teaches “55 Alive” driving classes for the American Association of Retired People.

From September through December, 1994, **Julius E. Scheidel Jr.** (B) served as a part-time chaplain at Heron Point, a continuing-care retirement home run by the Peninsular United Methodist Conference in Chestertown, MD.

1945 “I am currently serving as the interim pastor at Ridley Park Presbyterian Church in Ridley Park, PA,” writes **Walter L. Dosch II** (B, '48M).



Members of the Class of 1945 gathered at their fiftieth reunion to celebrate their friendships, as well as the tumultuous year of their graduation, with the help of class coordinator David B. Watermulder.

Masao Hirata (M) wrote from Saitama, Japan, in “expression of my deep thanks to Princeton Theological Seminary for the education which

I received fifty years ago. Due to my old age (eighty-seven) I was unable to attend the reunion of the fiftieth anniversary.... Please convey my best regards to all my dear friends who attended the reunion.”

Leonard J. Osbrink (B) is honorably retired and lives in Monrovia, CA.

1946 **J. Alton Cressman** (B) retired from the First Presbyterian Church of Port Huron, MI, in 1977, after a ministry of twenty-nine years in which he ordained eight new pastors. Since then he has served in twelve interim pastorates in the United Church of Christ. He is active in college, civil rights, art, and mental health organizations, as well as with the YMCA and the Boy Scouts. “I have traveled the world as a photographer and present travelogues regularly

William R. Dupree (B) is parish associate at Mt. Washington Presbyterian Church in Cincinnati, OH. In 1996 he will celebrate the fiftieth anniversary of his PTS graduation and ordination.

Glen M. Johnson (B) is in his fifth year as parish associate at the First Presbyterian Church, Plant City, FL.

James Hannah Ragsdale (G) received an honorary Doctor of Divinity degree from Erskine College on May 21, 1995.

“I spent my second winter volunteering with Presbyterian Hurricane Relief in Homestead, FL, helping to rebuild damaged homes,” says **Paul H. Wilson** (B) of Northville, NY.

1947 “I’m still retired, with increasing limitation due

to arthritis and fibromyalgia,” says **John D. McDowell** (B). McDowell lives in Granger, IN.

Class notes

1948 J. Pritchard Amstutz (M) has served as chaplain at Memorial Hospital in Modesto, CA, "for the last twelve plus years," he writes. "It is a great ministry."

Leroy Nixon (M) had a stroke in May 1992 and a hip replacement the following December. He gives limited service to a retirement home chapel and lives in Flushing, NY.



Stan Wilson, left, and Kyung-Chik Han enjoy a conversation together at Young Nak Presbyterian Church's mountain retreat in Korea.

Jennings B. Reid (G) is the author of *Jesus: God's Fullness, God's Emptiness, The Christology of St. Paul*, which was published in 1990 by Paulist Press. Reid lives in Matthews, NC.

1949 George Dobie (M) has had "a most interesting life in ministry—on the Alaska Highway, in Saskatchewan, and in three churches!"

Ernest O. Norquist (B) writes that his wife, Jeanette, is an elder, president of the women's association, and a member of the personnel committee at Grace Presbyterian Church in Milwaukee, WI. Ernie is

retired and serves as a PTS class steward.

"I'm assisting in the work of Hunterdon Hospice," says **Homer W. Roberts-Horsfield** (B), who lives in Ringoes, NJ.

Stan Wilson (B, '58M) spent three hours last May with PTS Distinguished Alumnus **Kyung-Chik Han** ('29B) at Young Nak Presbyterian

Church's mountain retreat in Korea. The two men talked, prayed, and ate together. "If Korea has a saint," Wilson wrote, "it has to be the Reverend Dr. Kyung-Chik Han, a humble giant of a Christian whose main works are to advocate universal education in Korea and ministry to refugees, orphans, and the world's poor." Wilson was in Korea to respond to a natural gas explosion in Taegu.

1950 "A pleasant project in my retirement has been directing Elderhostels, both at Mo Ranch in Texas and in San Antonio," writes **Robert T. Deming Jr.** (B).

William A. Grubb (B, '51M) has been retired from a ministry with the Presbyterian Church of Korea since 1991. He lives at Westminister Gardens in Duarte, CA, and serves as a part-time parish associate at the First Presbyterian Church of Burbank, CA.

"Rewrote my book *My Church* last year," says **Gordon G. Johnson** (M) of New Brighton, MN. The

book, published by Harvest Press, has sold 120,000 copies since its first release.

1951 J. Gordon Buller (B) has retired from teaching public school science, and is "hoping and praying I'll be able to leave the Los Angeles area before the next (really) big earthquake."

"As a free-lance writer, I am writing memoirs for senior citizens who have a story to tell but are not able to write," says **Genevieve Kozinski Jacobs** (E), who is retired and lives in Costa Mesa, CA.

"After twelve years as stated supply pastor of the First Presbyterian Church of New Gretna, NJ," says **Ralph A. Tamaccio** (B), "I 're-retired' at the end of 1994 to more fully enjoy the beauty of Cape May, NJ, where Erma and I live."

1952 Edward H. Schulte (B, '54M) is retired and lives in Jamesburg, NJ.

1953 Frederick J. Beebe (B) of Bloomington, MN, notes that he is "happily retired in the Twin Cities

Members of the Class of 1955 came to PTS for their fortieth reunion and talked over old times. The class coordinator is George Pera.



40th

Class notes

area. I'm much involved in volunteer service related to conflict resolution, PCUSA study and dialogue, and other Presbyterian opportunities."

"I had lunch recently with classmate **Morgan Roberts** (B), who served as the interim pastor of Knox Presbyterian Church in Cincinnati, OH, until May of this year," writes **Richard D. Miller** (B, '60M) of Ft. Thomas, KY.

1954 "On March 15, 1995, I retired from my position as executive director of Copeland Oaks/Crandall Medical Center, and will likely assume an interim ministry in a nearby church," says **James E. Latham** (B) of Salem, OH.

Philip U. Martin (B) of Lake Oswego, OR, continues to train interim pastors and do other related work. It "keeps me in community with some very open and creative people," he says.

1955 **W. Donald Pendell Jr.** (B) was honorably retired by the Presbytery of Scioto Valley after an interim pastorate at Mifflin Presbyterian Church, Gahanna, OH.

1956 **David Haskil Gill** (M) has written an index to the Dale Methodist Church, as well as a book called *Dearest Tillie*, an enlarged reproduction of an autograph book owned by his grandmother in 1877.

Betty Kurtz Hamilton (e) retired from teaching inner-city students in Richmond, CA, last June, having previ-

ously retired from ministry. "I will be completely retired!" she notes.

Aladar Komjathy (M, '62D) teaches history at Duquesne University in Pittsburgh, PA.

"Thoroughly enjoying retirement in the mountains of western North Carolina," writes **David E. Mulford** (B).

1957 **William J. Doorly** (M) is the author of *Obsession with Justice: The Story of the Deuteronomists*, which was published in 1994 by Paulist Press.

R. Daniel Simmons (M), who lives in Williamstown, WV, has written a book called *Blueprint for Living: A Survey of Relationships*.

1958 On May 20, 1995, **Carnegie Samuel Calian** received an honorary Doctor of Divinity degree from Washington and Jefferson College in Washington, PA. Calian is president and professor of theology at Pittsburgh Theological Seminary.

J. Philip Park (B), who is a professor at the Kwansei Gakuin University School of Law in Nishinomiya, Japan, and his family were quite "shaken up" by the January 17, 1995, earthquake in and around Kobe, Japan. "Our house sustained serious damage and we were forced to move," Park writes. "I was injured slightly, but could have sustained serious injuries or worse, since a heavy wardrobe fell over on us. Now we are trying to carry on here and do some work

supporting the two thousand-member volunteer corps of students, faculty, and staff who are working in some way with earthquake vic-

tims." Park adds that he hopes American churches will not forget their Japanese counterparts now that the flood of American media

take a bow

Robert A. MacAskill ('45B) was recognized last fall as an Alumnus of Distinction of the University of Dubuque, IA.

Malcolm R. Evans ('51B) was named the 1994 Counselor of the Year by the Massachusetts Association of Alcohol and Drug Abuse Counselors.

The week of February 6, 1994, was named to honor **Bill Miller** ('54B) and his wife, Gloria, by the city of Ely, MN. The award recognized the work that the Millers have done to organize and promote Ely's Wilderness Trek Ski Races and Voyageur Winter Festival.

Western Michigan University has established a prize for medieval scholarship to honor **Otto Grundler** ('61D), the former director of the university's Medieval Institute. The Otto Grundler Prize in Medieval Studies will be awarded annually at the International Congress on Medieval Studies to the author of an outstanding first book or monograph on a medieval subject. Winners will receive \$2,500.

Wayne Whitelock ('64B, '65M), the Seminary's director of educational communications and technology, recently received the Legion of Honor of the Chapel of the Four Chaplains award, as well as the New Jersey Medal of Honor.

Robert B. Sloan ('73B) is the new president of Texas's Baylor University. Sloan had previously served as dean of the university's George W. Truett Theological Seminary.

Greg ('83B) and **Kathleen** ('83B) **Bostrom** both won prizes in the second annual Small Church Preaching Awards, sponsored by the Mon Valley Ministries of Western Pennsylvania. Their winning sermons will be published in the second edition of *Shining Lights*.

Bart D. Ehrman ('81B, '85D) won the 1994 University of North Carolina Hettelman Prize for Scholastic or Artistic Achievement. Ehrman won the prize, which carries a \$5,000 stipend, for his work in the textual criticism of the New Testament.

"Gift Wrapped in Swaddling Cloths," a Christmas Eve sermon by **Robert S. Crilley** ('87B), was selected for first place in expository preaching by *Best Sermons* 7.

Richard S. Rawls ('91B) won the Francis Benjamin Award for the best graduate history research paper at Emory University in 1993. He is in Emory's Ph.D. program in history.

"Pastoral Care for the Bereaved Within the Context of Funerals for Persons Who Have Died From AIDS," an essay by **Elizabeth Hyland** ('95B), took first place in a 1995 competition sponsored by the Clergy and Interdisciplinary Caregivers Committee of the National Funeral Directors Association.

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coverage has largely stopped. "The need here is human," he says. "Fifty-three hundred people were killed—one thousand in this city—and 210,000 people are still homeless. I know of thirty-two churches, Japanese and Korean, which sustained serious damage, yet which are continuing to carry on their ministries."

Hugh Curtis Shaw (B) has moved from Oakmont, PA, to Tidioute, PA, where he does supply work.

On March 1, 1995, **William Weber** (B) was honorably retired by Whitewater Valley Presbytery. He lives in Carmel, IN.

1959 The 1994-95 academic year marked the fortieth year that **Robert L. Kelley Jr.** (M) has taught at Pittsburgh Theological Seminary. He is the Shoemaker Professor of Bible and Archeology.

Roger M. Kunkel (B) received a Doctor of Ministry degree from McCormick Seminary in June 1994.

1960 **Robert F. Lisi** (B) retired in June after thirty years of teaching U.S. history and government to ninth grade students at Spring-Ford High School in Royersford, PA.

Charles A. Sommers (B) is pastor emeritus of the First Presbyterian Church in Birmingham, MI. He is a spiritual director for AIDS patients through the AIDS Interfaith Network, and does part-time visitation for hospi-

talized and homebound people.

John Valk (B) plays the trumpet for the Elmirans, a band of about fifteen retired musicians who sing and play at nursing homes, senior citizens' centers, and hospitals. The group is based in Elmira, PA. Their motto is, "We like to do the old songs because they never grow old."

1961 **Robert A. Beringer** (B, '70M) of Metuchen, NJ, has published *Turning Points*, a book available through C.S.S. Publishing Company.

E. J. Brill Publishing has released a translation of Jan Aritonang's *Sejarah Pendidikan Kristen di Tanah Batak, 1861-1940* by **Robert R. Boehlke** (D). His translation is titled *Mission Schools in Batakland (Indonesia), 1861-1940*, and is an analysis of the Barmen Mission's attempts to win the Bataks to Christ.

Paul D. Eppinger (B, '65M) is the executive director of the Arizona Ecumenical Council. He led the recent campaign to have Arizona recognize Martin Luther King Jr. Day, which was "a very significant thing for race relations and also just for the movement of the kingdom of God here in Arizona," he said.

1963 **Thomas M. Johnston** (M), synod executive of the Synod of the Trinity, is president of the Pennsylvania Council of Churches for the 1995-1996 term.

Paul C. Walker (M) was honorably retired on May 1, 1995, after thirty-one years as pastor of the Community Presbyterian Church of the Sand Hills in Kendall Park, NJ. He now lives in DeLand, FL.

1964 **Akira Demura** (D) is vice president of academic affairs at Tohoku Gakuin University, Sendai, Japan.

Alan M. McPherson (M) was elected as the official nominee for the office of moderator of the 121st General Assembly of The Presbyterian Church in Canada. He was also awarded an honorary Doctor of Divinity degree in May by Knox College, which is affiliated with the University of Toronto. McPherson is senior minister of Central Presbyterian Church in Hamilton, Ontario, Canada.

Francis L. Strock (B) is retired from the Allaire Crossing Presbyterian Homes of New Jersey and serves as a part-time chaplain in a variety of communities on the New Jersey shore.

Wayne Whitelock (B, '65M), the Seminary's director of educational communications and technology, also serves the township of Princeton, NJ, as a volunteer police department chaplain. Whitelock has also recently retired from the New Jersey Army Reserve National Guard.

1965 **S. Philip Froiland** (M) retired from his position as director of church relations at Wartburg College

in 1994. He lives in Waverly, IA.

John A. Gilmore (M) writes that he is chairperson of New Castle Presbytery's Committee on Ministry. He is also pastor of the First Presbyterian Church, Milford, DE.

Marvin D. Hoff (M) has been named executive director of the Foundation for Theological Education (FTE) in southeast Asia. The FTE provides grants for library and faculty development to seminaries in China, Hong Kong, Taiwan, Indonesia, the Philippines, Viet Nam, Thailand, Singapore, Malaysia, and Myanmar (formerly Burma). Hoff, who is a minister in the Reformed Church in America, lives in Holland, MI.

Pastoral Care and the Means of Grace, a book by **Ralph Underwood** (M), was on the Academy of Parish Clergy's list of the top ten books of 1993 for parish clergy. Underwood is professor of pastoral care at Austin Theological Seminary.

1966 *Raja Rammohan Ray: The Father of Modern India*, a book by **Bruce C. Robertson** (B), was published last January by Oxford University Press. Robertson, an adjunct faculty member at the Johns Hopkins University School of Continuing Studies, says the book is a historical study of Ray's personal religion. Ray was arguably the most influential Indian thinker of the past two hundred years.

Class notes

1967 Norman A. Beck (D) is the author of *Mature Christianity in the 21st Century*. The work is a revised edition of *Mature Christianity*, a book he published in 1985. It is, Beck said, "an attempt at repudiating anti-Jewish polemic in the New Testament."

William N. Jackson (M), senior pastor of the First Presbyterian Church in Flint, MI, received an honorary Doctor of Sacred Theology degree from New York's Houghton College on May 8, 1995.

1968 A revised edition of *The Method and Message of Jesus' Teachings*, a book by **Robert H. Stein** (D), was published in November 1994 by Westminster/John Knox Press.

1969 "Spent a sabbatical year at Harvard last year, studying adult development at the Graduate School of Education," writes **Peter L. Amerman** (B), who is dean of the faculty at Blair Academy in Blairstown, NJ.

Thomas Sands Baker (B, '93P) published *Understanding the Spiritual Nature of Addiction* in August 1994 through Behavioral Healthcare Resources Press. Baker is a senior consultant for employee assistance at Johnson and Johnson's New Jersey headquarters.

Paul Mundschenk (b) spent the summer teaching a course called "Journey to Ourselves: Exploring the Spiritual Quest in

Hinduism and Buddhism within a Christian Context" at the Graduate Theological Union in Berkeley, CA. Mundschenk is a professor at Western Illinois University.

1970 Irene Getz (E) is the author of *Islam: An*

Introduction for Christians, Leader's Guide, published by Fortress Press.

James R. Lahman (M) spent last February in the Holy Land. His book of private prayers will be published this

year by Twenty-third Publications.

Byron Swanson (D) retired last spring from California Lutheran University in Thousand Oaks, CA, where he began teaching in 1979.

African-American Alums of Princeton

Princeton Theological Seminary has been associated with many fine African American theologians. While many of these were once PTS students, some, such as Edler Garnet Hawkins, made their greatest contributions to the Seminary well after their student days.

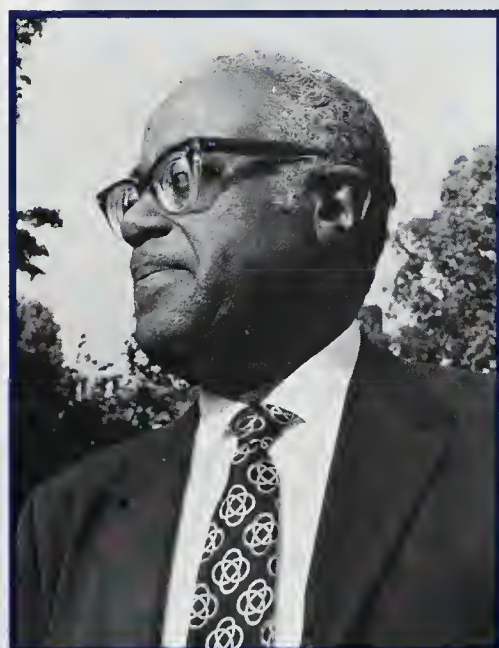
Hawkins was the Seminary's first black professor. He arrived at Princeton in 1971 to serve as a professor of practical theology, teach classes on black literature and theatre, and act as coordinator of Black Studies, which has since become African American Studies. He helped the Seminary start to become a truly multicultural institution.

Edler Hawkins was born in New York City on June 13, 1908. He graduated from Union Theological Seminary in New York in 1938, after which he became the organizing pastor of St. Augustine Presbyterian Church in the Bronx, NY. Under his leadership, the church grew from a nucleus of nine charter members into a multi-racial, multi-lingual congregation that by 1964 had more than one thousand members.

In 1958, Hawkins was chosen as the first black moderator of New York City Presbytery. He was elected as vice moderator of the United Presbyterian Church (USA) in 1960. In 1964 he was elected moderator of that denomination, becoming the first black person to hold the top position in any of the major, mainly white, Protestant denominations.

Hawkins retired from St. Augustine Presbyterian Church before coming to PTS, where he taught until his death on December 18, 1977. He was eulogized by James Hastings Nichols, then the academic dean of the Seminary, as having done tremendous work toward harmonizing race relations at the Seminary.

Although black students had come to Princeton almost from the beginning of the Seminary, the 1970s were the decade in which the Seminary began seeking "with its solidly white faculty to provide what was essential to prepare black ministers," Nichols said. "It was Edler Hawkins, more than anyone else, who on the one hand shook the faith of some of us on the faculty that a nineteenth-century Scottish parson was the only viable form of ministry, while on the other hand he restrained some of our more impatient students from burning the place down."



In 1980, Associate Professor of Practical Theology Geddes W. Hanson, his sister, and his mother established the Edler G. Hawkins Memorial Award as a continuing tribute to the man who was their pastor at St. Augustine. The award is funded by Hawkins's former students and goes to the African American member of the senior class who has achieved the highest cumulative grade point average, provided that average is within the top fifth of the previous year's graduating class. It is given in the form of a credit at the Theological Book Agency.

The first recipient of this award was Brian K. Blount, who graduated from PTS in 1981 and is now assistant professor of New Testament at the Seminary. Other winners have included Prathia Hall Wynn ('82B), Rochelle Nevius Robinson ('84B), Obery M. Hendricks Jr. ('90B), Willie E. Walker ('92B), and Jacqueline W. Robinson ('94B).

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Graduates from the Class of 1970 could hardly believe it had been twenty-five years since graduation!

Ken Wotherspoon (M, '78P) has taken early retirement to pursue his writing career.

1971 Greenwood Publishing Group recently released *Religious Education*,

1960-1993: An Annotated Bibliography, by **George Brown Jr.** (M) and D. Campbell Wyckoff, the Seminary's Thomas W. Synnott Professor of Christian Education Emeritus. Brown is the dean of faculty and assistant professor of Christian education at Western Theological Seminary.

Oxford Street Press has published *No Turning Back Now*, a memoir by **Charles Swan** (M). Swan specializes in interim ministry in Toronto, Ontario, Canada.

Since 1991, **Gerald L. Tyer** (B, '73M) has served as executive presbyter of the Presbytery of Tampa Bay.

1972 **John I. Snyder** (B, '75M) pastors Trinity Presbyterian Church in Fresno, CA, and is involved with new church development for the PCUSA.

1973 **Lincoln D. Hurst** (B, '76M) teaches New Testament and Christian origins at the University of California-Davis. He is writing a full-length study of the historical Jesus.

1974 **Rob Elder** (B) pastors the First Presbyterian Church of Salem, OR, and is moderator of the Presbytery of the Cascades. From 1994 to 1995 he was editor-at-large of *Presbyterian Outlook*; he has recently published sermons in *Lectionary Homiletics* and *Pulpit Digest*.

Yale University Press has published *A Rereading of Romans: Justice, Jews, and Gentiles*, a book by **Stanley K. Stowers** (E), who is professor of religious studies at Brown University.

1975 **Eugene W. Beutel** (P) is interim mission director for the Evangelical Lutheran Church in America's Division for Outreach with two synods in region eight, and was also general coordinator of Jubilee 95, an event held at Bucknell University last July.

Milton J. Coalter (B, '77M) has co-edited a book called *How Shall We Witness? Faithful Evangelism in a Reformed Tradition*. Coalter is library director and professor of bibliography and research at Louisville



Weddings

Lois Wiegand Blankinship to Richard B. Pursel ('43B), January 7, 1995.
Katherine Keogh Crouse to David M. Reed ('58B), June 24, 1995.
Judith Ann Muller ('73B) to David McEachen, July 2, 1994.
Beverly Zink ('79B) to Stephen T. Sawyer, April 29, 1995.
Elizabeth Eisenstadt ('80B) to H. Barry Evans, September 19, 1992.
Virginia B. Nowack ('82B) to Richard Smith, October 9, 1994.
Alicia Morton to Todd A. Collier ('86B), August 27, 1994.
Amy Visco ('89B) to Kang-Yup Na ('89B), December 4, 1994.
Ann Moore to Rodney L. Newman ('89B), July 8, 1995.
Gina Marie Hilton ('95B) to Carl Vincent VanOsdall ('95B), May 13, 1995.

Births

Trevor Robert Erb to Margaret Quinn and Jeffrey K. Erb ('77B), December 24, 1994.
Sian Jackson Evans to Elizabeth Eisenstadt ('80B) and H. Barry Evans, May 4, 1995.
Elizabeth Piper to Kate and Douglas S. ('81B) Phillips, May 30, 1995.
Hannah Jean to Sandra and Timothy S. ('84B) Maxa, November 8, 1994.
Terra Elisabeth to Elisabeth and Stephen ('85B) Heinzl-Nelson, April 8, 1995.
Stuart McClaskey to Susan Carol Mapes and Gordon Bidwell Mapes ('87B), April 16, 1995.
Ellen Hammond Atkinson to Mary Hammond Atkinson ('88B) and Clark Atkinson, April 4, 1995.
Margaret Lawrence Leupold to Miriam Lawrence Leupold ('88B) and Glenn D. Leupold ('88B), June 1994.
Jefferson Dee Crabtree to Anne Marie Meyerhoffer ('88B) and Steven Dee Crabtree, May 13, 1995.
Matthew James to CareyAnne ('89b) and Steve ('91B) La Sor, March 30, 1995.
Ross Andrew to Rhonda ('90B) and Gary Kruse, March 19, 1995.
Madeline Ponder to Karla P. ('91B) and James Endicott, January 8, 1995.
Jonathan David to Julie and David R. ('92B) Brewer, May 14, 1995.

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Presbyterian Theological Seminary.

George E. Gaffga (B) is a hospice volunteer and a recent graduate of a seven-week ministry renewal program at Virginia Theological Seminary in Alexandria, VA.

Karl Karpa (M) retired on January 1, 1995, after thirty-two years of service in Japan as a college teacher and pastor of a church in Himeji. He now lives in Hershey, PA.

1976 Eric O. Springsted (B, '80D) and Diogenes Allen, Princeton's Stuart Professor of Philosophy, collaborated on the book *Spirit, Nature and Community: Issues in the Thought of Simone Weil*, which was published in 1994 by the State University of New York Press. Springsted is professor of philosophy and religion, and college chaplain, at Illinois College.

1977 Kenneth Bickel (B) is senior minister of the First Congregational United Church of Christ in Dubuque, IA, and an adjunct professor of ministry at the University

of Dubuque Theological Seminary.

M. Randall Gill (B) received his Doctor of Ministry degree from the South Florida Center for Theological Studies last June in Miami, FL.

Horace K. Houston (B, '79M) pastors Cordova Presbyterian Church in Cordova, TN.

Robert R. Kopp (B) writes that he is an "incredibly famous writer, resurrected presbyter, fifteen-handicap golfer, underappreciated alumnus, and cynical observer." Kopp is pastor of Logans Ferry Presbyterian Church in New Kensington, PA.

1979 Elizabeth Houston (E) plays the harp in the Memphis Symphony Orchestra, Memphis, TN.

Todd B. Jones (B) received an honorary Doctor of Divinity degree from Presbyterian College in Clinton, SC, in May 1994. He was also named to the college's board of trustees. Jones is pastor of the First Presbyterian Church in Spartanburg, SC.

Jill Zook-Jones (b) lives in Nolensville, TN, where she home schools her son, Micah, and daughter, Rebekah.

1980 John Michael Jr. (M) is in the middle of a two-year term as a Presbyterian Church (USA) commissioned diaconal worker with the Brethren Church in Slovakia (part of the former Czechoslovakia). He teaches English, works to strengthen ties between the Presbyterian

Church (USA) and its partner churches in Slovakia, and helps the Brethren Church in its community outreach and church life. He formerly served as pastor of Hopewell United Presbyterian Church in Brownsville, PA, for eleven years.

Marion Telford Redding (B) is pastor of the First Presbyterian Church in Fredricktown, OH.

C.S.S. Publishing has released *Summer Fruit: Sermons for Pentecost*, a collection of ten sermons written and preached by **Dick Sheffield (B)**, pastor of Market Street Presbyterian Church in Lima, OH.

1981 R. Alex Chamberlain (B) is one of six chaplains at St. Alphonsus Regional Medical Center in Boise, ID. "We have the highest ratio of chaplains to patients of any hospital I know!" he writes.

In August 1994, **Steve Jacobsen (B)** received a doctorate in education from Seattle University. His dissertation was called "Spirituality and Transformational Leadership in Secular Settings: A Delphi Study." He also co-wrote a chapter titled "What Shall We Say About Other Religions" in a new book called *Now What's a Christian to Do?*, which was published by Chalice Press.

Suzanne Morrison (B) is assistant professor of philosophy and religion at Ohio Northern University, a post she has held since September 1994.

1982 Ann Clay Adams (B) is director of admissions at Columbia Theological Seminary, a job she began in November 1994.

"I'm an active lay person in the United Methodist Church," writes **Brent A. Grafton (B)** from Evansville, IN.

Gary Hundrup (B) began a new call as senior pastor of Steel Lake Presbyterian Church in Federal Way, WA, in August 1994.

On June 4, 1995, **Robert Keefer (B)** was installed as pastor of Pleasant Ridge Presbyterian Church in Cincinnati, OH. The congregation, which was organized as Cincinnati and Columbia Presbyterian Church in 1790, is believed to be the oldest continuing Protestant congregation west of the Alleghenies. Keefer played the part of James Kemper, the first pastor of Cincinnati and Columbia Presbyterian Church, in the video that welcomed commissioners to the PCUSA General Assembly meeting in Cincinnati in July.

William B. Eerdmans Publishing Co. has released *Not the Way It's Supposed to Be*, a book by **Cornelius Plantinga Jr. (D)**. Plantinga is professor of systematic theology at Calvin Theological Seminary, Grand Rapids, MI.

1983 Jefferson Lee Hatch (B) received a Doctor of Ministry degree, with an emphasis on marriage and family ministry, from Eastern Baptist Theological Seminary on May 21, 1994. Hatch is pastor of the First Pres-



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Sarah Jo Sarchet led a symbolic baptismal ritual during the General Assembly worship service in which she preached in July.

byterian Church of Branchville, NJ.

David W. Shafer (B) is a lieutenant commander in the U.S. Navy. He is stationed at the Marine Corps Air Station in Yuma, AZ.

W. Gale Watkins (B) is in his eleventh year as pastor of Walnut Hills Presbyterian Church in Cincinnati, OH.

Last fall Crossroad Publishing Co. released *Unexpected Guests to God's Banquet: Welcoming People with Disabilities into the Church*, a book by **Brett Webb-Mitchell** (B).

1984 **Donald J. Steele** (B) is senior pastor of Hitchcock Presbyterian Church in Scarsdale, NY.

1985 **Grace Hammond Boss** (E) lives in Provo, UT, where she is a mother and homemaker. She is also deaconess of missions at the Evangelical Free Church of Orem, UT.

Scott A. Kramer (b) has been associate pastor at St. Luke's Presbyterian Church in Bellevue, WA, since November 1993.

1986 **Mark DeVries** (B) is the author of *Family-Based Youth Ministry: Reaching the Been-There, Done-That Generation*, which was published by InterVarsity Press.

At the beginning of the year, **Kirsten Lunde** (B) became the executive director of Christian Churches United (C.C.U.) of the Tri-County Area, Harrisburg, PA. "C.C.U. is an interesting cross between a local council of churches and a direct service/justice work ministry," she writes. "After ten years I'm pleased to have finally found a position which fully utilizes both the M.Div. and the M.S.W. degrees which the joint PTS/Rutgers University Graduate School of Social Work program afforded me!" Lunde's husband, **Patrick Walker** (B), is executive director of the York County Council of Churches.

Patricia Lynn Reilly (B) has written *A God Who Looks Like Me: Discovering a Woman-Affirming Spirituality*, published by Ballantine Books. She recently came to the East Coast from her home in Berkeley, CA, to offer retreats and presentations on her ministry with women, including spirituality and recovery groups.

1987 **Joseph Dunn** (M) is in his eighth year as pastor of the First Presbyterian Church of Ballston Spa, NY,

and is finishing his pastoral counseling residency.

Geoffrey H. Moran (M) is a chaplain in the U.S. Army. In May 1993 he was promoted to colonel. He was selected to spend a year (June 1994 through July 1995) at the Army War College.

David C. Smith (B) is pastor of Faith United Church of Christ in Clearwater, FL, and an adjunct faculty member at St. Petersburg Junior College.

"In addition to my full-time position as a staff chaplain at St. Peter's Medical Center, New Brunswick, NJ," writes **Raynard D. Smith** (B), "I am teaching part time at New Brunswick Theological Seminary."

1988 "I have accepted a teaching assistantship at the University of Kansas in Lawrence, KS, while I complete my requirements for a Ph.D. in communication," writes **Joan Irminger** (B).

"In addition to my ongoing ministry of counseling," writes **Stuart King** (B), "I just became a chaplain in the Army Reserves. I graduated with honors from the Chaplain Officer Basic Course at Ft. Monmouth, NJ, on August 25, 1994, and am now serving as chaplain for the 462nd Transportation Battalion in Trenton, NJ. I like it."

New York University Press has published *Faith Born of Seduction: Sexual Trauma, Body Image, and Religion*, a book by **Jennifer L. Manlowe** (B) about the connections between Christian

religious discourse, incest, and eating disorders. Manlowe is coordinator of the Brown University AIDS Project.

Tom Poetter (B) teaches at Trinity University in San Antonio, TX, where he specializes in teacher education.

Sarah Richardson (B) received a grant last fall from the Presbytery of Minnesota Valleys to undergo intensive training in drug and alcohol abuse treatment at the Hazelden Clinic. She also helped write a unanimously approved policy on sexual misconduct for her presbytery. "May all our behavior as leaders of Christ's church bring honor to Jesus Christ," she writes.

Timothy R. Sahr (B, '89M) is a graduate student in sociology at Ohio State University. He's also an executive assistant to the commissioner of the Franklin County Board of Health in Franklin County, OH.

1989 In September 1994, **L. Robert Nelson** (M) was a delegate from the United Methodist General Board of Global Ministries to the United Nations International Conference on Population and Development in Cairo, Egypt. He also delivered a series of lectures on Genesis last October and November in India. "I continue to serve the United Methodist church in Indiana and work on a Ph.D. from G.T.F./Oxford University," Nelson writes.

1991 **Eun Joo Kim** (B) is a youth pastor at Korean

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Central Presbyterian Church, Queens, NY. She is working part time on a Th.M. in Christian education at Princeton.

Jo Ann P. Knight (M) is the division support command chaplain for the U.S. Army's Third Infantry Division in Kitzingen, Germany.

1992 Eun Hyung Diane Kim (E) is director of

Christian education at Orange Korean Christian Reformed Church in Fullerton, CA. She is also a part-time student at Fuller Seminary.

Sarah Jo Sarchet (B), associate pastor of Mt. Washington Presbyterian Church in Cincinnati, OH, was one of the morning preachers at the 207th General Assembly of the Presbyterian Church (USA)

in July. In her sermon, "Set up by the Spirit," Sarchet urged commissioners to remember their baptism "as an invitation to a lifetime of living our lives to God."

1993 "I am now pastor of the First Presbyterian Church of Blissfield, MI," writes **Christopher R. Brundage (B)**.

Gary Sallquist (B) is the author of *A Seminary Journey: Reflections of a Second-Career Student*. He has accepted a call to serve on the executive staff of the Promise Keepers ministry in Denver, CO.

1994 Robert Owen Baker (M) is pursuing a Ph.D. in biblical studies at Baylor University.

On the Shelves

Have you ever wished that you could ask for a PTS professor's recommendation before buying a book? **On the Shelves** features book recommendations from a variety of Princeton Seminary faculty, with the hope that these suggestions will help alumni/ae choose books that will facilitate their professional and personal growth.

From Dennis Olson, associate professor of Old Testament:

Biblical Theology of the Old and New Testaments: Theological Reflection on the Christian Bible, by Brevard Childs. Minneapolis: Fortress Press, 1992. This hefty tome uses Scripture to think theologically about a vast array of theological and contemporary concerns. Childs seeks to be responsible to critical biblical scholarship as well as the traditions of the church as he surveys the distinctive voices of the Old and New Testaments and puts them together in theological conversation.

Text, Church and World: Biblical Interpretation in Theological Perspective, by Francis Watson. Grand Rapids: Eerdmans Publishing Co., 1994. Watson provides an insightful and balanced proposal for theological hermeneutics and the use of Scripture in the light of two contemporary challenges: post-modernism and feminism. He appreciates their insights and puts them in dialogue with the church's tradition in a constructive way, providing models of how to read specific biblical texts so as to hold together the text of Scripture, the tradition of the church, and the challenges of the contemporary world.

God, A Biography, by Jack Miles. New York: Alfred A. Knopf, 1995. Using a literary method, Miles seeks to write a biography of the character of God as it emerges and changes through the books of the Old Testament. Miles concludes that "God is no saint, strange to say." This character study of God is provocative if sometimes hyperbolic, but it will at least prompt you to reread some of those biblical texts you thought you knew so well.

From Diogenes Allen, the Stuart Professor of Philosophy:

Philosophers Who Believe: The Spiritual Journey of Eleven Leading Thinkers, edited by Kelly James Clark. Downers Grove, IL: InterVarsity Press, 1994. Accounts of spiritual journeys by able and thoughtful people often strengthen our own faith. At a time when it is intellectually fashionable to hold that all meaning and truth are social constructions, it is refreshing to learn

how some of the great thinkers of our time have found both meaning and truth in the Christian faith. Among the contributors are Basil Mitchell, Nicholas Rescher, Mortimer Adler, Terence Penelhum, and Alvin Plantinga.

Sources of the Self: Making of Modern Identity, by Charles Taylor. Cambridge, MA: Harvard University Press, 1989. According to Taylor, the normative intellectual world has so narrowed our understanding of what it is to be a person and to discover a worthwhile life that we must endeavor to reclaim the sources that make a tolerably human life possible. Taylor explicitly includes Christianity among the sources, and helps us all realize how much we have neglected or forgotten.

Passage to Modernity, by Louis Dupre. New Haven: Yale University Press, 1994. Dupre is engaged in the same task as Taylor (see above), but his net is even larger, as it includes both the ancient and the medieval worlds. Both books are demanding but rewarding.

From J. Christiaan Beker, the Richard J. Dearborn Professor of New Testament Theology Emeritus:

Christus Praesens: A Reconsideration of Rudolph Bultmann's Christology, by James F. Kay. Grand Rapids: Eerdmans Publishing Co., 1994. At a time when Bultmann is being forgotten as a figure of the past, Kay has been able to reappraise Bultmann's importance for theological thinking today. (The author is an associate professor of homiletics at Princeton.)

Faith Seeking Understanding, by Daniel L. Migliore. Minneapolis: Fortress Press, 1994. Migliore, Princeton's Arthur M. Adams Professor of Systematic Theology, has produced a very readable book and made the various areas of systematic theology accessible to all church professionals. The work covers all the major Christian doctrines, from revelation to eschatology, and concludes with three delightful dialogues between three representative twentieth-century theologians: Karl Barth, Paul Tillich, and Karl Rahner.

They Cried to the Lord, by Patrick D. Miller. Grand Rapids: Eerdmans Publishing Co., 1991. This work is about the form and theology of biblical prayer. Miller, Princeton's Charles T. Haley Professor of Old Testament Theology, gives readers a full biblical theology which not only covers a treatment of the Old Testament but also shows his mastery in dealing with the New Testament. He emphasizes continuity without denying the tension between the two testaments.

outStanding in the field



"For Such a Time as This": Reflections on a Year Wearing the Moderator's Cross

For thirty of the thirty-four years since his graduation from PTS, Bob Bohl ('61B) has been a pastor. He has served churches in Havertown, Berwyn, and Ardmore, PA, and has been the pastor of the First Presbyterian Church in Ft. Worth, TX, since 1980.

In June of 1994, the Presbyterian Church (USA) elected Bohl to its highest office, that of moderator of the General Assembly. That launched a year that found him in his pulpit in Ft. Worth on only five Sundays.

"My congregation was absolutely supportive of my decision to run for moderator," Bohl says. "They understand the relationship between the General Assembly and the local church. They were used to my travels as chair of the Bicentennial Fund [a six-year commitment Bohl made to head a special PCUSA funding program]. They kept

my schedule in the church newsletter, and prayed weekly for me and for the whole Presbyterian church."

One of Bohl's responsibilities as moderator was to represent the PCUSA around the world and the country.

"Probably the biggest highlight of the year was meeting with the Taiwanese Presbyterian Church and the China Christian Council around the same table," he says. The two churches, which had not talked together since Mao Tse Tung's revolution in China in 1949, met in Korea, with Bohl representing the PCUSA as mediator.

"Christians from China and Taiwan shared stories of faith," Bohl says, "and they agreed that the Taiwanese will send books and professors to seminaries in China for the first time. It was a historic breakthrough."

Bohl credits his Ph.D. in international diplomacy from the University of Pennsylvania with giving him the skills to help negotiate such a reconciliation. Those skills also came in handy in his travels to churches and presbyteries throughout the United States, as he attempted to reconcile local congregations with the leadership of the national church.

Bohl visited more than one hundred presbyteries and found them taking seriously his claim that theology matters in the Presbyterian church. "I discovered that presbyteries are thinking and talking theologically," he says. "Sessions were devoting thirty to forty minutes in their meetings to talking about theology, maybe for the first time."

"The national theological convocation in Pittsburgh in April was very significant," he believes. "Finally, the center of the church is realizing they have a franchise, too. They do not just have to react to the extreme right or the extreme left."

Bohl was also encouraged by a continuing strong interest in social justice in the church. "The national gatherings for the Self Development of People program and the urban ministry program both had their largest attendance ever this year," he says.

But for Presbyterians to be even more proud of their church, Bohl says that "all they have to do is see the mission of the PCUSA in just one of the eighty-seven countries where we have missionaries."

"Our missionaries are first class," he boasts. "They are intelligent, and they love their work and do it well."

That work includes running a hospital in Blantyre, Malawi, where, according to Bohl, "so many people are sick that there are two people per hospital bed and then two more under each bed." During his visit, Bohl learned that Malawi is a country where 800,000 children — almost one-tenth of the population — have been made orphans by the AIDS epidemic.

Pride in the Presbyterian Church (USA) is one of the things Bohl hopes seminaries will instill in their Presbyterian graduates. "This old ship is very much worth saving," he says of the church. "It is the instrument God has called us to live in and through which to proclaim the good news of Jesus Christ."

A trustee of PTS since 1979, he believes the denomination's schools must help students develop leadership skills, including practical skills in stewardship.

"Good stewardship is essential in a congregation," he says. "Because we have cultivated a theology of stewardship and mission interpretation at Ft. Worth, our members trust that their gifts of time, talent, and tithes will be used wisely. We don't designate our giving because we trust. And we try not to succumb to the kind of ecclesiastical Darwinism that says only the fittest or the strongest survive. What about a theology where the strong help the weak?"

At a recent homecoming party for Bohl and his wife, Judy, the congregation that entrusted their pastor to the national church for a year welcomed him back to full-time ministry.

"My elders believe God called me to the office of moderator," he says, "but they also believe God is calling me back to Ft. Worth. I never thought I would be moderator, but looking back I think, like Esther, that I was perhaps called 'for such a time as this.'" ■

Obituaries

• Edward S. Golden

Edward S. Golden, a Presbyterian minister and organizational psychologist, died on April 11, 1995. He was sixty-nine years old. Golden taught as a visiting lecturer at Princeton Theological Seminary as from 1957 to 1960.

His ministry began in 1949 at the First Presbyterian Church, Lawrenceburg, KY, and continued at churches in Ohio and New York until 1956, when he became a director of clinical pastoral education in Louisville, KY. From 1960 to 1967 he served as director of personnel for the United Presbyterian Church. In 1971 he founded his own career development company, Organizational Renewal Associates Inc., in Morristown, NJ. He taught behavioral science at Drexel University from 1967 to 1973 and at Rider University from 1976 to 1980. He also taught an advanced management program at Rutgers University in New Brunswick, NJ. He is survived by his wife, Sally Townes Golden, and by their children: John, Edward, Sara, and Cynthia.

• Benjamin Klauser, 1923B

Benjamin Klauser, who pastored churches in New York for thirty-six years, died on January 11, 1995. He was ninety-nine years old. Klauser served the First Presbyterian Church of Nichols, NY, from 1924 to 1936. He also pastored churches in the New York towns of Marathon, Holley, and Big Flats before retiring in 1960. He is survived by his wife, Hazell Klauser.

• Edwin H. Rian, 1927B

Edwin H. Rian, former assistant to PTS President James McCord and educator for whom the Seminary's Edward H. Rian Alumni/ae Lectureship is named, died on August 22, 1995. He was ninety-five years old. Rian was assistant pastor of New Jersey's Westfield Presbyterian Church from 1929 to 1930, and then became field secretary of Westminster Theological Seminary in 1931. He later served as president of Westminster's board of trustees, leaving in 1946 to become general secretary of the Christian University Association. Rian also served as vice president of Trinity University in San Antonio, TX, and

Beaver College in Jenkintown, PA, and became president of Jamestown College in Jamestown, ND, and Biblical Seminary and the Institute for Educational Planning, both in New York City, NY. He returned to Princeton in 1967 as assistant to then-president James McCord, a position which he held until 1979, three years before his official retirement. He is survived by his daughters: Abigail Rian Evans, associate professor of practical theology and director of field education at the Seminary, G. Roanne Pulliam, and Marian Rian Hays.

• William A. Guenther, 1933B

William A. Guenther, who served churches in Pennsylvania, New Jersey, and New York over a career of thirty-eight years before his retirement in 1970, died on January 10, 1995. He was eighty-six years old. From 1949 to 1956 he was field director of the Presbyterian Church's Board of Christian Education in Philadelphia, PA. He is survived by his children, Fritz Guenther and Gretchen Wade.

• Sylvan S. Poet, 1934M

Sylvan S. Poet, a pastor who served churches in New York, Illinois, North Carolina, Colorado, Missouri, Kansas, Nebraska, Wyoming, Texas, and New Mexico, died on December 30, 1994. He was eighty-nine years old. Poet was the organizing pastor of Little Blue River Cooperative Parish in Narka, KS, from 1958 to 1962. Born in Italy, Poet served the Italian consulates in Mosul and Baghdad, Iraq, before coming to Princeton.

• Stanley R. Boughton, 1936B

Stanley R. Boughton, who served churches in Pennsylvania, New Jersey, New York, and Michigan, died on January 9, 1995. He was eighty-six years old. Boughton's longest pastorates were at the First Presbyterian Church in Tonawanda, NY, where he served from 1943 to 1950; the Church of the Covenant in Detroit, MI, where he served from 1950 to 1958; and Apollo Presbyterian Church in Apollo, PA, where he served from 1967 until his retirement in 1974. He was an executive with the Presbytery of Cincinnati from 1958 to 1967.

• Robert W. Scott, 1938B

Robert W. Scott, who served for thirty-nine years as pastor of Westminster

Presbyterian Church (later the Third-Westminster Presbyterian Church) in Elizabeth, NJ, died on September 9, 1994. He was eighty years old. Scott also pastored other churches in New Jersey and Pennsylvania during his career, which began in 1938 when he became pastor of West Trenton Presbyterian Church in Trenton, NJ. He was awarded an honorary Doctor of Divinity degree by Waynesburg College for his work in children's religious television programming; he developed the shows "The Fourth R" and "TV Sunday School" for New York's Channel 4. He is survived by his wife, Miriam Scott, and their five children: Beverly Adamson, Robert W. Scott Jr., Shirley Bennett, Betsy Scott, and Susan Brown.

• Harold S. Strandness, 1938B, 1947M

Harold S. Strandness, who was a professor at Jamestown College in Jamestown, ND, for thirty-one years, died on December 25, 1994. He was eighty-one years old. Strandness began his career in 1938 as pastor of the Towner/Rugby Presbyterian Churches in Towner, ND, and Rugby, ND. He served in the Army and Air Force for five years during World War II, including a year as a private in the Second Armored Division under General George S. Patton. Strandness's number was the second drawn in a service lottery by former president Franklin D. Roosevelt. Strandness is survived by his wife, Mary Dunbar Strandness, and their four children: Kathryn Crissler, Karen Balwit, Douglas Strandness, and Kristine King.

• Richard Y. Wallace, 1940M

Richard Y. Wallace, who served churches in Arkansas and Tennessee, died on October 28, 1994. He was eighty years old. Wallace began his career as a stated supply pastor to several churches in Atoka, TN. His longest pastorate was with the First Presbyterian Church in Stuttgart, AR, where he served from 1951 to 1960. Wallace is survived by his wife, Virginia Wallace.

• Noel A. Calhoun Jr., 1945B

Noel A. Calhoun Jr., who served churches in New Jersey, Pennsylvania, Ohio, and Florida during a ministry that lasted thirty-eight years, died on February 8, 1995. He was seventy-four years old. Calhoun was a U.S. Navy chaplain in China from 1945 to 1946.



Upon returning home he became pastor of the First Presbyterian Church in Fanwood, NJ. He was pastor of the First Presbyterian Church in Brandford, PA, from 1953 to 1959, and was senior pastor of Westminster Presbyterian Church in Akron, OH, from 1959 to 1974. He pastored Hope Presbyterian Church in Winter Haven, FL, from 1974 until his retirement in 1983. He was active in presbytery work, directed camp and conference programs for young people, and was instrumental in establishing a home for the elderly in Bradford, PA. He is survived by his wife, Cynthia Calhoun, and their children: Elizabeth Calhoun Manor, Noel A. Calhoun III, and David L. Calhoun.

• **Donald H. Gard, 1946B**

Donald H. Gard, a former pastor and Princeton Seminary professor, died on July 25, 1995. He was seventy-two years old. Gard received his Ph.D. from Princeton University in 1949. He then spent eight years at the Seminary as an associate professor of Old Testament. In 1956 he was called as pastor of the First Presbyterian Church in Trenton, NJ. In 1959, he left Trenton to become the senior pastor of the First Presbyterian Church in Anaheim, CA. He began to work for California State University-Fullerton in 1966, where he served as assistant to the president and began the university's Religious Studies Department. He taught in that department until his 1984 retirement. Gard is survived by his wife, Ruth Gittel Gard, and by their children: Pamela, Donald, Gerald, and James.

• **William J. H. McKnight, 1946G, 1948M**

William J. H. McKnight, who helped start Kenmore United Presbyterian Church in Kenmore, NY, died on November 17, 1994. He was ninety-four years old. McKnight, who pastored the Kenmore church from 1927 to 1942, also served United Presbyterian churches in West Virginia, Pennsylvania, New Jersey, and Florida. He held a variety of offices in the church government of his denomination, including twelve years as an executive with the General Council of the United Presbyterian Church (USA) in New York City. He served as a chap-

lain during World War II. He is survived by his three daughters: Rebecca Braun, Cynthia Reed, and Iola Rogers.

• **George Denning Jackson, 1952D**

George Denning Jackson, a Presbyterian minister and hospice chaplain, died on January 12, 1994. He was seventy-six years old. Jackson served churches in North Carolina and Virginia from 1948 until his retirement in 1982, after which he served as interim pastor at thirteen churches. He was president of Glade Valley School, a Presbyterian alternative high school in North Carolina, from 1974 to 1982, and was a trustee of Union Theological Seminary. He was active in various synod and presbytery committees, and was a member of the PCUS's Board of World Missions, traveling extensively in mission fields. He is survived by his wife, Helen Purdie Clark Jackson, and their two children, David Denning Jackson and Janie Jackson Holder.

• **Robert H. Ridders, 1956b**

Robert H. Ridders, professor of philosophy at Mankato State University in Mankato, MN, died on December 24, 1990. He was fifty-nine years old. Ridders began teaching at Mankato State University, which was then called Mankato State College, in 1967. He also served as an instructor in philosophy at the University of Alabama in Tuscaloosa, AL, from 1964 to 1967, as associate secretary of the YMCA at the University of Washington from 1957 to 1958, and as associate director of the Congregationalist/Disciples Campus Ministry at the University of Michigan in Ann Arbor, MI, from 1956 to 1957. He is survived by his three children: J. Kristen, Robert, and David.

• **Richard S. Bird, 1957B**

Richard S. Bird, former associate pastor of the First Presbyterian Church, Glens Falls, NY, died on February 13, 1995. He was sixty-five years old. Bird also served other New York churches, including the First Presbyterian Church in Lewiston, Westminster Presbyterian Church in Utica, and Westminster Presbyterian Church in Buffalo, before coming to the Glens Falls church in 1970. He is survived by his wife, Shirley Bird.

• **George W. Quinzer, 1965b**

George W. Quinzer, who worked for thirty years for the Wood Ridge Board of

Education in Wood Ridge, NJ, died on April 15, 1994. He was fifty-seven years old. Quinzer, who graduated from Coe College and Fairleigh Dickinson University, began his career in Wood Ridge in 1963 as an English teacher. He is survived by his wife, Joan Ann Dickie Quinzer, and their children, Elisa Quinzer Cerrina and Timothy Quinzer.

• **Andrew MacTaggart, 1969B**

Andrew MacTaggart, pastor of the First Presbyterian Church, Lyons, NY, died on January 10, 1995. He was fifty years old. He was pastor of St. Peter's Presbyterian Church in Spencertown, NY, from 1971 to 1977, and stated supply pastor of New Concord Reformed Presbyterian Church in East Chatham, NY, from 1972 until he was called to the Lyons church in 1977. MacTaggart is survived by his wife, Sharon MacTaggart, and their children, John and Sarah.

• **Edward M. Washington Jr., 1988B**

Edward M. Washington Jr., the former pastor/director of Philadelphia Presbytery's John Gloucester House, died on December 25, 1994. He was fifty-four years old. Washington worked for almost thirty years in the Business Office of the School District of Philadelphia, where he eventually became the director of payroll. He retired in 1985 to pursue a career in ministry. His first call was as pastor of Sherwood Presbyterian Church in Philadelphia, PA. He also served his presbytery as an associate executive for congregational development, and was a parish associate at Berean Presbyterian Church in Philadelphia. Washington is survived by his wife, Jackie Washington, and by their three daughters: Judi, Lynne, and Myka.

In addition to those whose obituaries appear in this issue, the Seminary has received word that the following alumni/ae have died:

Emerson G. Hangen, 1925B
Calvert N. Ellis, 1927B
Laurence S. Knappen, 1927b
Rudolph Herr Wissler, 1938B
Eugene L. Daniel Jr., 1948G
Jon E. Murray, 1950M
Catherine H. Sulyok, 1951E
Harold R. Dean Jr., 1955B
William A. Eddy, 1955G
Carl E. Ericson, 1959B
Herbert Hodgson, 1960B
Odeh Suardi, 1960M
Robert H. Mask, 1965B
Douglas B. Dandridge, 1972b
Roberta Kindler, 1990B

The obituaries of many of these alumni/ae will appear in future issues.

investing in ministry



Chase S. Hunt

Charitable remainder trusts offer our alumni/ae and friends the opportunity to make a generous gift to the Seminary now and receive income for life, or a period of years, after which the trust's principal passes to the Seminary. These trusts are available in two forms—the annuity trust and the unitrust—to accommodate the needs and preferences of the donor. The trusts can also be helpful to the donor in addressing estate planning and other considerations.

The annuity trust pays the beneficiary a fixed amount each year for the life of the trust, based on the trust's initial value. No additions may be made to it. The unitrust, on the other hand, pays a fixed percentage of the trust's value, as revalued annually, thereby providing income that may vary from year to year and serve as a hedge against inflation in a growing economy. Additions may be made to a unitrust. Variations of this trust also lend themselves to retirement planning and the receipt of non-income-producing assets.

Apart from the distinctions cited above, charitable remainder trusts offer these benefits:

- the pleasure of joining with others to advance the Seminary's mission
- the opportunity to provide income for yourself and a spouse or other beneficiary (the amount is negotiable, but must be at least five percent)
- avoidance of capital gains tax when the trust is funded with appreciated property held long term
- an income tax charitable deduction, with carryover privileges for up to five additional years
- freedom from investment and management responsibilities
- federal estate tax savings

Seminary policy provides that all donors and beneficiaries be at least fifty years of age. A gift of fifty thousand dollars or more is also required.

The Reverend Chase S. Hunt is the Seminary's director of planned giving. For more detailed information about charitable remainder trusts or other planned giving opportunities offered by the Seminary, please contact him at 609-497-7756.

Gifts

In Memory of

The Reverend Dr. Alison R. Bryan to the Annual Fund
 The Reverend Alfred H. Davies ('44B) to the Annual Fund
 The Reverend Dr. Walter Eastwood ('32B) to the Alumni/ae Roll Call
 The Reverend Herbert Hodgson ('60B) to the Alumni/ae Roll Call
 The Reverend Dr. Orion C. Hopper ('22B) to the Reverend Dr. Orion C. Hopper Memorial Scholarship Fund
 Dr. David Hugh Jones to the Alumni/ae Roll Call
 Dr. Edward J. Jurji ('42B) to the Annual Fund
 Dr. James I. McCord to the Annual Fund
 The Reverend Seth C. Morrow ('38B) to the Alumni/ae Roll Call
 The Reverend Wesley Dayalan Niles ('66M) to the Alumni/ae Roll Call
 The Reverend Allan E. Schoff ('40B) to the Annual Fund
 Miss Freda K. Schulz to the Annual Fund
 The Reverend Roy M. Shoaf ('42B) to the Class of 1942 Scholarship Endowment Fund
 The Reverend Dr. Alvin D. Smith ('45B/'47M) to the Annual Fund
 Mr. James B. Stuart for the Miller Chapel Renovation Fund
 Mrs. Catherine H. Sulyok ('51E) to the Dr. Kalman L. and Catherine H. Sulyok Memorial Scholarship Endowment Fund

In Honor of

Mrs. Barbara A. Gillespie to the Annual Fund
 The Reverend Dr. Thomas W. Gillespie ('54B) to the Annual Fund
 The Reverend Dr. Geddes W. Hanson ('72D) to the Geddes W. Hanson Black Resource Library
 Mrs. Bernice T. Kirkland to the Annual Fund
 The Reverend Dr. Bryant M. Kirkland ('38B) to the Annual Fund
 Mr. Robert Steiner to the Annual Fund
 The Reverend James C. Long ('69B) to the Scholarship Fund
 The Reverend Dr. Bruce M. Metzger ('38B) to the Alumni/ae Roll Call
 Dr. Gustav C. Nelson ('54B) to the Dr. Gustav C. Nelson Scholarship Endowment Fund
 The Reverend Dr. Wayne R. Whitelock ('64B) to the Scholarship Fund

End things

We all guide our lives by a certain set of illusions. Some are particular to our unique life histories; some are collective illusions by which we maintain our communal life. The most primary is the illusion that we are safe. Upon this fundamental sense of basic trust rests our entire psychological and social existence. It is what emboldens us to venture out of our doors in the morning, to dare to turn the key in our car ignition, to gather to worship in public.

On April 19, 1995, an event occurred in Oklahoma City which shattered the basic illusion of trust of a city, a state, a nation, and to some extent, even a world. The bomb blast at the Murrow Federal Building tore through not only brick, mortar, and steel, but through the very flesh and fiber of our people. Each of us has a particular view of what happened that day. Even my perspective differs from those of my family. We can together say that all of our lives were affected by this senseless, mindless, criminal act concocted by perverse and simple minds.

Yes, we are angry. We need to be angry and enraged. Our outrage cries out to be heard. What occurred in Oklahoma City on April 19 was not a natural disaster. It was murder on a massive scale—a wanton and needless destruction of life, property, and more than these, of the fabric of our communal existence. There is a qualitative difference between dying and being killed. The impact of the Murrow bombing is tremendous because it was not an act of nature, as terrible and devastating as that can be, but a brutal display of insensitivity and inhumanity.

Everyone in Oklahoma City was touched directly by this tragedy. A member of my fiancée's choir was killed. The most agonizing aspect of her death was the days of waiting which the family and church endured before her body was found and identified, and a memorial

service could be conducted. On the flip side of the coin of fate, or providence, a member of the congregation I was serving at the time miraculously walked down the fire escape unharmed. We say unharmed, but scarred for life psychologically, as she will always wonder why her coworkers were taken and she was left alive. Even closer to home, my daughter had already boarded a bus bound for a school trip for the city when news of the bombing broke over the radio and the trip was fortuitously canceled.

Our illusions have been horribly shattered. No more can we say, "It won't happen to us." Our trust was broken and we ask, "How do we possibly go on?" In a tragedy of not only wasted lives but shattered faith as well, the church responds best by being the church and proclaiming its timeless message of hope in the midst of despair. The church at its best continues to go about its business of telling and retelling our story of faith, even while the sound that shattered lives and loved ones still echoes in our ears. It did not escape notice in our sanctuaries, that first Sunday after the bomb, that it occurred three days after Easter. So near at hand to our joyous celebration of resurrection, we were plunged again into the upper room of Thursday night, the agony of Friday's cross, and the dread emptiness of Holy Saturday.

Alongside the memory of where I was and what I was doing the moment I heard the dreadful news, two things will mark my recollection of the days surrounding April 19, 1995. First, the church I served hosted the National Organization for Victims Assistance. In a blur of two and a half days, we assisted them as they provided training for hundreds of ministers, church workers, health professionals, and rescue workers on how to respond to the trauma in which we were all caught up. They alert-

ed us to the many years of recovery which lie ahead. The second event was a visit I made to the Islamic Center of Oklahoma City. There with a dozen or so ministerial colleagues, we joined in solidarity with our Moslem neighbors as they conducted their Friday afternoon prayer service. This happened at a time when the news was just breaking that the probable perpetrators were not "Islamic fundamentalists" from some foreign land, but the boys next door with whom we or our children grew up.

The bombing at the Murrow Federal Building is, at its heart, a crisis of the spirit which shattered us to our core. The recovery will take many years. While dollars will help ease the recovery and lighten the load of those most closely affected, the true recovery will come from the enduring source of our strength, and from the stories of faith we tell and retell of God's triumph over sin, evil, and death. ■



The Reverend Mark D. Heaney ('82B) is the former associate pastor at the First Presbyterian Church in Oklahoma City, OK. He is currently pursuing a Doctor of Ministry degree in pastoral psychotherapy at Phillips Graduate Seminary.

con ed calendar

Areas



Spiritual Growth and Renewal



Professional Leadership Development



Congregational Analysis and Development



Theological Studies



Conferences



Off-Campus Events

October

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Influencing Health Care and Caregivers: Ministries with Hospital Ethics Committees Albert Keller Jr.

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Janet Weathers

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**Living All Our Lives as Disciples of Jesus Christ:
A Counter-Culture Gift** Freda Gardner

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Envisioning Congregational Life and Witness John Stewart

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Treasure in Earthen Vessels: A Theology of Dust Sasha Makovkin

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Aging as a Spiritual Pilgrimage Kent Groff

December

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Development of Stewardship in the Congregation William Forbes

4-7



The Israeli-Palestinian Conflict: A Multifaceted Challenge
Robert Smylie, Melissa Gillis

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inSpire

Princeton Theological Seminary

winter 1996

OF FEASTS AND FUN

Remembering the Seminary's
Historic Eating Clubs

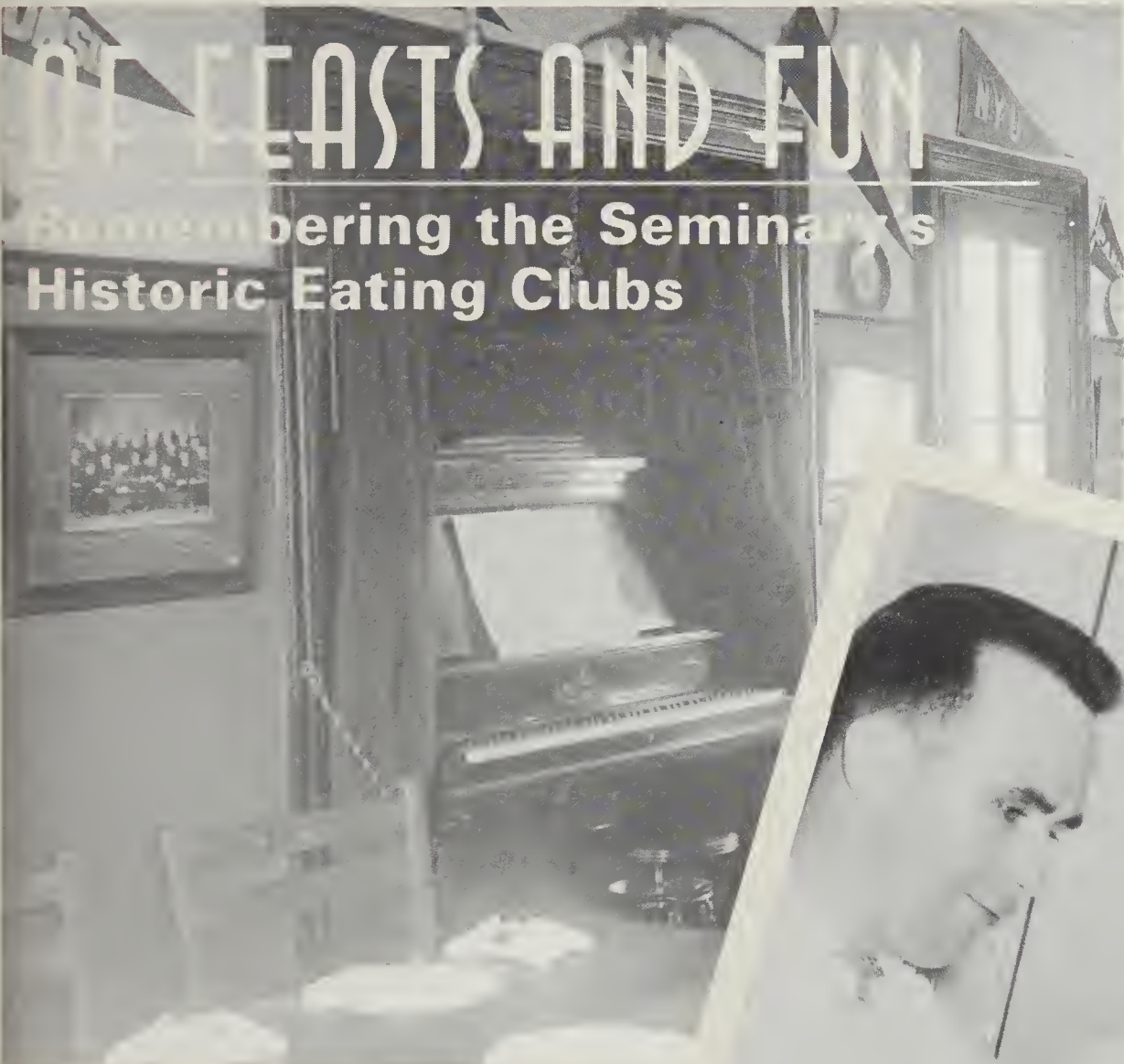


photo: Michael E. Bongart



Princeton in photos

Seasonal wreaths and greens decorated Miller Chapel as the Seminary community gathered for its annual Service of Lessons and Carols during Advent.

in this issue

Features

Winter 1996
Volume 1
Number 3

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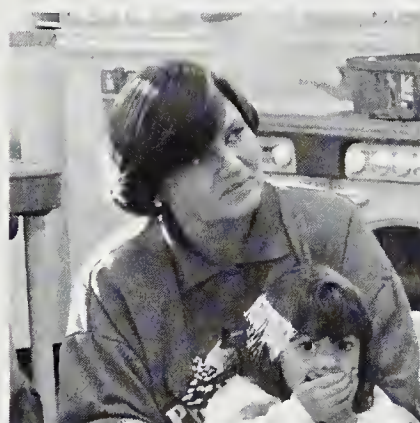
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On the Cover

A piano and pennants graced the 1907 dining room of the Seminary's Friar Club. Forty years later Friar Club members Leslie Prichard (left) and Neill Hamilton served soup at the evening meal.

Photos from the Seminary archives.



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from the president's desk

Dear Friends and Colleagues:

From a Presbyterian perspective, a learned ministry is essential to the life of the church. As people desire physicians who know medicine and attorneys who know the law, so they expect their ministers to know theology. Seminaries are schools where the



leaders of the church of tomorrow study theology. They are as necessary to the Body of Christ as medical schools, law schools, and business schools are to the body politic and economic.

Princeton Theological Seminary offers its students a *classical* theological education. We teach future ministers how to interpret the Bible in its original languages (Hebrew and Greek), the story of the family of faith (church history), the coherence and implications of belief (theology and ethics), as well as the disciplines that enable pastors to preach, teach, counsel, and administrate.

We are blessed here not only by a splendid faculty and library, but by another entering class of gifted and committed students who give promise of strong leadership in the congregations that will one day call them. You, our friends and graduates, are a continuing source of encouragement to us all in this ministry.

With gratitude, I remain

Faithfully yours,

Thomas W. Gillespie

Thomas W. Gillespie

Letters

A New Reader's Opinion

On a recent trip to New York I acquired copies of your first two issues of *inSpire*, and I must express to you and your staff my pleasure in reading them on my return trip to Oregon. I work at Portland State University and receive mailings from five denominations. In my opinion, *inSpire's* effort to combine substantive articles with pertinent news about Princeton Theological Seminary personalities—past and present—is unique and appealing. I especially liked the photos, which seem to capture the essence of the related written material.

My only criticism, and a biased one at that, is that there is little reference to ministry in the college/university setting. For a variety of reasons, the Presbyterian Church has a long-standing record of innovative and successful ministries in this area, and I hope you will feature this in a future issue.

Phil Harder

Portland State University

A Tribute to Miriam Winter

I want to offer my belated "thank you" for an excellent article on Sister Miriam Therese Winter in the last issue of *inSpire*. Not only was the article well done, but I am delighted that she finally received visibility and recognition as a Princeton Seminary alumna.

In so many places around the world, this fine woman of faith is noted for her liturgical gifts, her superb writing, her leadership, and her work toward social justice. As a spiritual director and consultant who works with dozens of churches each year, I hear often about Miriam Therese Winter and my fear has been that many from our own Seminary do not know that she is "one of our own"! What an honor she is to Princeton. She is a fine example of our ecumenicity, of our commitment to women as leaders, and to the interdisciplinary training PTS provides.

Please pass this along to your advisory board. Several Presbyterian clergywomen in a spiritual direction group that I lead mentioned her again just the other

week. A recent forum that she led, which included both biblical reflection and music, was much appreciated.

Julie Neraas

1979B

St. Paul, MN

WinterWorks

Your article "WinterWorks" in the fall issue truly attests to God's continuing, sometimes untraditional surprises. This Protestant seminary's willingness to equip a Catholic religious woman for ministry demonstrates that PTS is not as parochial as other institutions. In a pluralistic world where individuals and institutions are redefining themselves, Winter's story points to how Princeton, by following the Spirit, is always a pacesetter.

I appreciate your bringing Winter's story to the attention of the wider community of your readers.

Pashington Obeng

1985M

Wellesley, MA

Design Kudos

I love the new *inSpire*. The design is clean and readable, and the articles are interesting and well-written. My wife and I particularly enjoyed the story "Is There Life after Princeton?" It put a human face on all that statistical folderol and gave us a sense of the fascinating and diverse ministries PTS graduates find after commencement.

Ron Rienstra

1992B

Pella, OH

InSpire welcomes letters to the editors.

They should be addressed to

Editors, *inSpire*

Office of Communications/Publications

Princeton Theological Seminary

P.O. Box 821

Princeton, NJ 08542-0803

Letters may be edited for length or clarity, and should include the writer's name and telephone numbers so that we may verify authorship.

on&off Campus

New Administrators Appointed

Two PTS alumni joined the Seminary's administrative staff this fall. The Reverend Jeffrey V. O'Grady is the new director of vocations and admissions and the Reverend Eugene P. Degitz is the new director of development.

A native Minnesotan, O'Grady began working in the church before he came to seminary. He was an area director of Young Life in Bloomington, MN, and then youth director of Christ Presbyterian Church in Edina, MN, after he graduated from the University of Minnesota.

After he received his M. Div. from Princeton in 1988, he was called as associate pastor of Point Loma Community Presbyterian Church in San Diego, CA. His work at the Seminary will focus on recruiting students, interviewing and evaluating candidates for admission to the M. Div., M.A., and Th.M. degree programs, and communicating with church leaders about issues of Christian vocation.



photo: Keith Kerber

Jeffrey V. O'Grady ('88B)

Degitz, a graduate in PTS's Class of 1960, brings broad fundraising experience to his new position. He was a counselor with the Major Mission Fund of the United Presbyterian Church (USA) from 1976 to 1980, vice president for development at Pittsburgh Theological Seminary from 1980 to 1991, and vice president for development and institutional relations at Colgate Rochester Divinity School from 1991 to 1995. Before becoming a professional development officer, he was a Presbyterian pastor in Waterloo, NY, and Newville, PA.

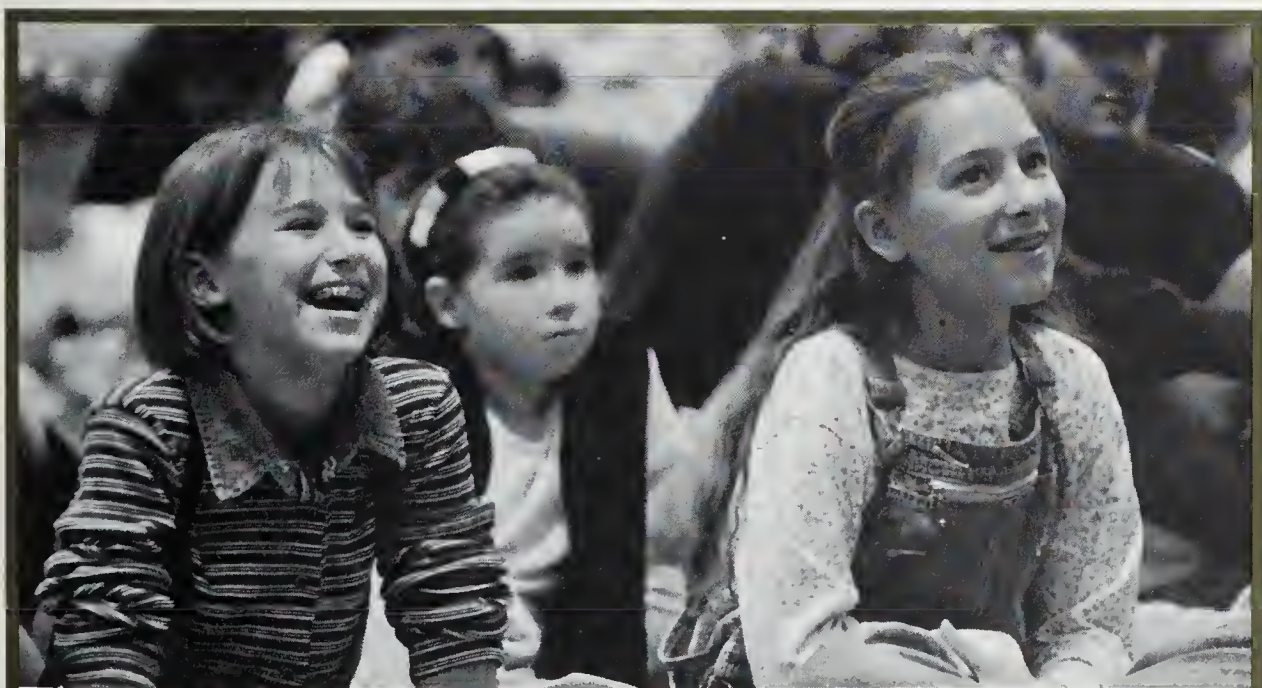
Degitz hails from Oakmont, PA, and graduated from Westminster College in New Wilmington, PA.

His area of responsibility includes expanding the support the Seminary receives from friends and public and family foundations for its current programs and capital goals.



photo: Keith Kerber

Eugene P. Degitz ('60B)



Young people were among the 350 attendees at last fall's Seminary Saturday, a day when the institution annually invites friends from area churches to visit the campus and see a Princeton University football game. While the adults heard President Gillespie and faculty members discuss theological education, the young participants met with seminarians who found creative ways to explain what it means to be a minister. This year visitors came from fifty churches, and Princeton beat Lafayette 41 to 0!

photo: Keith Kerber

Faculty Update

Four professors were inaugurated and/or promoted this fall at Princeton. Donald H. Juel was inaugurated as the Richard J. Dearborn Professor of New Testament Theology, replacing professor emeritus J. Christiaan Beker. Before coming to the Seminary, Juel was professor of New Testament at Luther Northwestern Theological Seminary. His address was titled "'Your Word is Truth': Some Reflections on a Hard Saying."

Beverly Roberts Gaventa was promoted to full professor and installed as the Helen H. P. Manson Professor of New Testament Literature and Exegesis. Her inaugural address was called "Our Mother St. Paul: Toward the Recovery of a Neglected Theme."

Choon-Leong Seow was also promoted to full professor and installed as the Henry Synder Gehman Professor of Old Testament Language and Literature. He will deliver his inaugural address during the spring term.

Additionally, James F. Kay was promoted to associate professor of homiletics and liturgics, and given tenure.

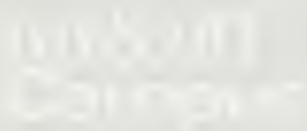
War in the Balkans: Christians Work for Peace

Bosnia. The very name conjures up images of snipers, old hatreds, and people left bleeding in the street. At times, it seems that the conflict there will never end.

Still, in the midst of this suffering, Christians are working for peace and reconciliation. One of these is Ivo Markovic, a Franciscan priest from Sarajevo, Bosnia, who has been active in peacemaking efforts among Bosnians, Croats, and Serbs. He was also the subject of a video called *Beyond the News: Hope for Bosnia*, which was made by the Mennonite church. Markovic visited PTS early this fall, before the new peace agreement was signed and U.S. troops were sent to Bosnia, preached in Miller Chapel, and spoke with community members.

"There is no peace without God," Markovic said. "We need the courage to be true believers, to be surrounded by and connected to God. In the world of violence and despair, we should be hope, showing the love of Jesus Christ."

Markovic said that he feels there is a good chance that peace will come to the former Yugoslavia, since "it seems that both sides have lost." Christian churches are teaching about peace and reconciliation in classes for priests, teachers, and journalists.



Seminary Avoids "New Era"

Last May the philanthropic world was rocked by the news that the Foundation for New Era Philanthropy had filed for bankruptcy amid confusion and rumors of scandal and fraud.

Founded in 1989 by John G. Bennett, the Philadelphia-based foundation provided money for many not-for-profit institutions by asking charities to invest their funds with New Era for a period of six months, in return for the promise of doubling their money at the end of that time. The source of the new money, according to Bennett, was a group of anonymous donors who had entrusted him with the distribution of their philanthropy.

Although it sounded too good to be true, many educational institutions and other charities gladly signed on because of Bennett's sterling reputation, the caliber of the other donors involved, and the fact that, for several years, a number of institutions did, in fact, double their investments.

Last May the house of cards collapsed. What had been promoted as a new way of charitable giving was revealed to be a pyramid scheme. Several hundred donors began trying to recover the hundreds of millions of dollars they had given to or been promised by New Era.

Because so many of the educational institutions involved were religiously based and because Bennett was well known among the East Coast Christian evangelical community, some people have wondered if Princeton Seminary was involved with New Era. The answer is an unequivocal "No."

Up from Despair: Ministry in Times of Tragedy

A disaster, almost by definition, strikes without warning. Yet there are many steps the church can take to deal more effectively with both natural disasters and those created by people. On October 11, 1995, a visiting preacher spoke at Miller Chapel on ways the church can help.

Gerald C. Moule is parish minister of St. Andrews Church, Moffat, Scotland. Moffat is near Lockerbie, where a Pan Am flight was bombed several years ago. Moule was involved in grief counseling for families victimized by this tragedy, and has since traveled to Russia, Bosnia, and many other countries on behalf of the World Council of Churches, the United Nations, and the International Red Cross.

Churches can do a lot to prepare for the unexpected. The church as a whole, Moule said, can offer trained clergy, material resources such as money and buildings, a national and international network, and continuity.

"Churches often stay after other agencies have finished their work," he noted.

In addition to offering Christians the opportunity to obey Jesus in serving their neighbors, disasters also "offer the chance to build meaningful relationships with Christians in other churches, with members of other faiths, and with state and voluntary organizations," Moule said. Ministers, he said, should "not just be concerned about members of your congregation, but also about the wellbeing of the community where you live."

New Books by PTS Faculty

PTS faculty have been at their word processors again! Below is a list of recent new books written by Seminary professors.

What is Postmodern Biblical Criticism? by A. K. M. Adam, assistant professor of New Testament. Fortress Press, 1995.

Making Sense of New Testament Theology: "Modern" Problems and Prospects, by A. K. M. Adam, assistant professor of New Testament. Mercer University Press, 1995.

On Losing the Soul: Essays in the Social Psychology of Religion, edited by Donald E. Capps, the William Harte Felmeth Professor of Pastoral Theology, and Richard K. Fenn, the Maxwell M. Upson Professor of Christianity and Society.

The Struggle for Life: A Companion to William James's "The Varieties of Religious Experience," edited by Donald Capps, the William Harte Felmeth Professor of Pastoral Theology, and Janet L. Jacobs. Society for the Scientific Study of Religion, 1995.

Earthing Christologies, edited by James H. Charlesworth, the George L. Collord Professor of New Testament Language and Literature, with Walter P. Weaver. Trinity Press, 1995.

Mary: Glimpses of the Mother of Jesus, by Beverly Roberts Gaventa, the Helen H. P. Manson Professor of New Testament Literature and Exegesis. University of South Carolina Press, 1995.

Texts for Preaching: A Lectionary Commentary Based on the NRSV—Year A, co-written by Beverly Roberts Gaventa, the Helen H. P. Manson Professor of New Testament Literature and Exegesis, with Walter Brueggemann, Charles B. Cousar, and James D. Newsome. Westminster/John Knox Press, 1995.

Theology and Pastoral Counseling: A New Interdisciplinary Approach, by Deborah van Deusen Hunsinger, assistant professor of pastoral theology. William B. Eerdmans Publishing Co., 1995.

Getting the Word Across: Speech Communication for Pastors and Lay Leaders, by G. Robert Jacks, associate professor of speech communication in ministry. William B. Eerdmans Publishing Co., 1995.

A Master of Surprise: Mark Interpreted, by Donald H. Juel, the Richard J. Dearborn Professor of New Testament Theology. Fortress Press, 1994.

Christian Mission: A Case Study Approach, by Alan Neely, the Henry Winters Luce Professor of Ecumenics and Mission. Orbis Books, 1995.

Journeying with God: A Commentary on the Book of Numbers, by Katharine Doob Sakenfeld, the W. A. Eisenberger Professor of Literature and Exegesis and director of the Ph.D. program. William B. Eerdmans Publishing Co./Handsel Press Ltd., 1995.

On Moral Business: Classical and Contemporary Resources for Ethics in Economic Life, edited by Max L. Stackhouse, the Stephen Colwell Professor of Christian Ethics, with Dennis P. McCann, Shirley J. Roels, and Preston N. Williams. William B. Eerdmans Publishing Co., 1995.



Participants in the Taiwanese Ministers' Conference enjoyed lectures and fellowship.

Learning and Celebrating at the Tenth Taiwanese Ministers' Conference

Taiwanese Christians are a minority within a minority, with a special need for support and community. That sense of fellowship was felt by many at the tenth annual Taiwanese Ministers' Theological Conference, held from October 11 through 17, 1995, at Princeton Theological Seminary.

Approximately forty Taiwanese American pastors and lay church leaders came to explore the theme of "The Word of God to the Twenty-first Century People: Knowing the Biblical Preaching." The conference featured thirteen speakers, including PTS professors J. Randall Nichols, Dennis Olson, and Ulrich Mauser, all of whom spoke about preaching. Participants attended the lectures and worshipped at a Taiwanese American church in New York City.

They also shared time together as a community.

"This is a valuable opportunity for continuing education and also for time to spend with other Taiwanese American church leaders, to freely share in Taiwanese instead of English," explained Joseph Duyol Choi, a conference participant who is also assistant director of the Seminary's Asian American program.

New Officers and Members Elected to the Alumni/ae Association Executive Council

President

The Rev. Otha Gilyard ('74B), pastor of Shiloh Baptist Church, Columbus, OH

Vice President

The Rev. William Carter ('85B), pastor of the First Presbyterian Church, Clarks Summit, PA

Secretary

The Rev. Bo Scarborough ('71B), pastor of Fraser-Trinity Presbyterian Church, Memphis, TN

New Regional Representatives — Class of 1999

Region 2

The Rev. Karen Brostrom-O'Brien ('75E, '82B), pastor of Beattystown Presbyterian Church, Hackettstown, NJ

Region 5

The Rev. Dan Little ('59B), pastor of Brockway Presbyterian Church, Brockway, PA

Region 10

The Rev. Julia Osborne Christensen ('78B), co-pastor of the First Wyoming United Presbyterian Church, Torrington, WY

A "Hebrew Christian" Visits his Alma Mater

Jews who believe that Jesus was the Messiah are uncommon—yet that's exactly who the first Christians were. Gerald Mills ('56B, '75P), a PTS fall term alumnus-in-residence, also calls himself a "Hebrew Christian"—a Jew who believes that Jesus was the Son of God.

"I hold to the same faith as the first believers," Mills said. Born in a Jewish family who converted when Mills was eight, Mills grew up to become a Presbyterian minister, albeit one who also observes Jewish holidays and customs.

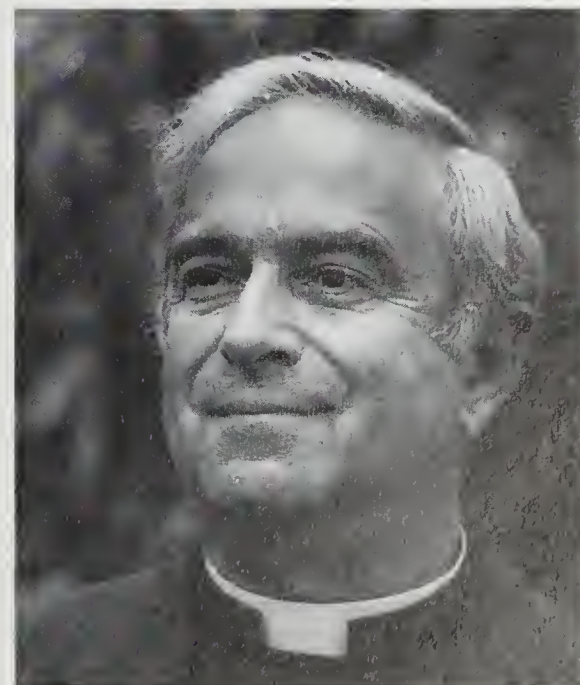
"I'm probably one of the few Presbyterian pastors who gets lots of new year's cards in September," laughed Mills.

After his PTS graduation, Mills served as pastor of three New Jersey congregations. In 1986 he moved to Hilton Head, SC, where he started Providence Presbyterian Church, the island's second Presbyterian church. The church, he said, has done well.

"I got there in July 1986, and we had our first service on September 7," Mills recalled. "We were chartered with over one hundred members on September 12. By the end of that December, we had given our first \$10,000 to missions and were entirely financially self sufficient." In 1991, he added, Providence built a new, \$2.8 million, five-building campus.

In his week as an alumnus-in-residence, he had "some good conversations with students," preached in Miller Chapel, and renewed his ties to an institution he loves.

"I received phenomenal gifts from this place in my youth," he remembered. "President John Mackay paid my room, board, and tuition for the first half of my second year here. This was the first and only place in the church where I have not encountered antisemitism. It's the only place I was allowed to think Hebraically, without being squeezed into a Hellenistic mold, and it was the first place I loved and was loved by my professors."



Gerald Mills ('56B, '75P) visited PTS as an alumnus-in-residence.

photo: Bud Dunn Photography



Seminary Marks World AIDS Day in Worship

The Princeton Seminary community recognized World AIDS Day in its daily chapel service on December 1. During a musical prelude by student guitarist Robert Austell and vocalist Richard Gelson, worshippers were invited to bring forward carnations to place in vases at the front of the sanctuary. Affixed to the stem of each flower was a small slip of paper on which was written the name of a person known to the Seminary community who had died from AIDS.

Ph.D. student Jennifer Reece preached a sermon titled "Lifting the Shroud" and President Thomas W. Gillespie celebrated the Sacrament of Holy Communion.

Other Lands, Other Faiths: The Mission Lectures at Princeton

How should Christians bear witness in a world filled with people of other faiths? That was the central question that Charles A. Kimball, a professor of religion at Furman University in Greenville, SC, tried to answer when he gave the Seminary's Students Lectureship in Mission.

The event, which was held from October 2 through 4, consisted of three lectures: "From Denominationalism to Ecumenism: Toward Partnership and Mutuality in Mission," "Christian Presence and Witness in the Midst of Religious Pluralism," and "Obstacles and Opportunities in Interfaith Encounter." Kimball stressed the need for Christians to build good relations with those of other faiths. "We have a biblical imperative—'Thou shalt not bear false witness'—so that means that we have to learn about our neighbor," Kimball said.

Kimball urged Seminary students to educate themselves about other faiths through study and by visiting other places of worship and intentionally building personal relationships with those of other faiths. If more people did so, Kimball believes, the church would be better off—and so would the state.

"We would make better foreign policy decisions if we understood more about Islam," he said. "We might have avoided the messes in Iran and Lebanon, for instance."

Kimball was quick to note, however, that "study and reflection does not equal agreement. We may not substantially change our views, but at least we'll be better equipped to be neighborly, civil, and understand what we're talking about. It's good not to stuff evangelism down someone else's throat, but we also don't need to hide our own faith," he noted.

"We're the majority, so we should be good advocates for religious freedom."

Latin American Theologian, GA Moderatorial Candidate Speak at Princeton

José Míguez Bonino, a Latin American theologian, and John Buchanan, a candidate for General Assembly moderator, were guest speakers at PTS during the fall.

Bonino, who was the fall term John A. Mackay Professor of World Christianity at the Seminary, had the topic "Thinking about Theology at the Turn of the Century." An ordained Methodist minister, Bonino was a professor of systematic theology and ethics at the Instituto Superior de Estudios Teologicos in Buenos Aires, Argentina. He was president of the World Council of Churches from 1975 to 1983. As a guest professor at PTS he taught courses titled "The Faces of Latin American Protestantism" and "Theology and Economics: The Ecumenical Debate."

Buchanan, who is a candidate for the moderatorship of the 1996 General Assembly of the Presbyterian Church (USA), preached in Miller Chapel on December 7. He then discussed the Presbyterian church and its future with the Seminary community in the Main Lounge. Buchanan is pastor of the Fourth Presbyterian Church of Chicago, IL.

PTS, Gettysburg Celebrate the "Lutheran Connection"

With a name like Schmucker, he had to be good. Class of 1820 graduate Samuel S. Schmucker went from a brilliant PTS career to a life as a prominent Lutheran pastor, translator, and founder of Gettysburg College and Gettysburg Lutheran Seminary. Princeton held a symposium this fall commemorating the 175th anniversary of Schmucker's PTS graduation and celebrating the Lutheran presence at Princeton.

The gathering, which was jointly sponsored by the Lutheran Historical Society, Gettysburg, PA, attracted "about thirty-five participants," said event co-organizer Paul Rorem, the Benjamin B. Warfield Associate Professor of Medieval Church History.

E. Theodore Bachmann, a PTS adjunct professor and visiting scholar, also organized the symposium. Bachmann gave one of three talks during the day, titled "The Schmucker Effect: Princeton and Lutheran-Reformed Relations over the Years." Another presentation, titled "The Schmucker-Schaff Exchange," was given by Gettysburg's Frederick K. Wentz. The final talk, "From the Schmucker 175th forward in Ecumenical Partnership," was given by Bachmann, Wentz, and Karlfried Froehlich, who is the Benjamin B. Warfield Professor of Ecclesiastical History Emeritus.

Student Life

Beijing and Back

PTS Students Attend United Nations Conference

When PTS senior Albertha Brinson went to Beijing last September to participate in the U.N. Non-Governmental Organization (NGO) Forum, a parallel event to the United Nations Fourth World Conference on Women, she represented the only faith group of African Americans at the NGO.

Brinson took a delegation of fifteen women and one man to Beijing from the Abyssinian Baptist Church in Harlem, where she is doing field education.

"We made a video showing African American religion and art for the NGO video festival," said Brinton. "It included music by a Harlem jazz quartet, dance by the Dance Theatre of Harlem, and a reading of James Weldon Johnson's *The Creation*. The logistics of preparing the video, organizing the delegation, and then traveling to China was like developing a church. We built a community, we prayed together, we shared the Gospel.

"And my eyes were opened to how big this world is. I learned that I have sisters of faith across the world who have some of the same problems I and my community have. I learned that the United States is not the only country where violence against women is a concern.

"I learned that women from Nairobi, Peru, and Laos care deeply about the relationship of God to humankind. They may pray in a different way than I do, and speak differently about their spirituality, but they are women of faith, and meeting them was a warm experience for me."

The NGO forum, titled "Looking at the World through Women's Eyes," drew more than 40,000 women to Huairou, a city about one-and-a-half hours by bus from Beijing. Joining Brinson from Princeton Seminary were Carolyn



photo: Elizabeth Clark

Participating in the U.N. Women's Forum in Beijing began new friendships for three PTS women (from left): Jeanette Sutton, Albertha Brinson, and Carolyn Kitchen.

Kitchen and Jeanette Sutton, also seniors. Kitchen and Brinson were sponsored by the Majority People's Fund for the Twenty-first Century; Sutton went as part of a thirty-five person travel seminar from the Presbyterian Church (USA)'s Peacemaking and Women's Ministry programs.

Kitchen, who did her field education work during the past academic year at the Presbyterian United Nations Office, said she went to Beijing "primarily to listen, and to be a witness to the vitality of women in the United States.

"I heard many things," she said, "including deep concerns about how the globalization of the economy is affecting women's abilities (or inabilities) to guide their own destinies. I heard the pain of the violence against women and girls around the world, and the inadequacy of health care for them. I heard about sex tourism, and how AIDS is spreading among women.

"And I heard the hope of women envisioning alternatives to violence, of women giving voice to their own spirituality."

For Sutton, who also traveled with the PCUSA Travel Study Seminar to the cities of Zian, Nanjing, and Hangzhou

after the forum to explore the life of the church in China, the most powerful experience of the forum was a workshop in which forty women broke the silence of the violence against them.

"These were women from Bosnia and Palestine who told stories of war rapes," Sutton said, "women from Romania and China who told of sex trafficking, women from India who had been force-fed in order to be defined as beautiful, women from Ghana who were widows because of genocide, and women from the Philippines and Korea who were forced

to be 'comfort women' to the Japanese during World War Two."

According to Sutton, after the forty women told their stories "with tears and screams, but no longer silence," a tribunal of wise women spoke out against the violence. "They urged us to claim our own feelings of disgust, outrage, helplessness, and solidarity," Sutton said, "and then to pledge to go home and tell the stories, to become the voice for the voiceless."

The three women showed slides and described their experiences in Beijing at a meeting sponsored by the Women's Center for the Seminary community in the fall. They taught attendees words to a song which they had learned and sung in Beijing: "We're gonna keep on movin' forward, never turning back."

For Sutton, moving forward means preaching a sermon she has written on Judges 19, which she calls a terrifying text about a Levite who offered his concubine to be raped and killed.

"If the women I heard in Beijing can tell their stories of pain to strangers and be met with solidarity," she said, "then I can tell those stories in my church and seminary community on their behalf."

Kitchen and Brinton, too, are commit-

ted to telling the church about Beijing.

"I can't bring back all the information from the multitude of workshops on human rights, peace, education, spirituality and religion, race, arts and culture, and the economy," said Brinton. "But I can urge women and men to work together on issues in their own communities, and challenge them to change social structures to support women."

For Kitchen, it is the images of Beijing she will remember and recount to others: 20,000 white doves released for peace; the first all-female symphony in Beijing playing at the opening ceremonies; standing in the rain with thousands of women waiting for U.S. First Lady Hillary Rodham Clinton to speak; the colorful ethnic dress of women from Africa, Asia, and South America; banners from all over the world paraded in a "ribbon of hope" through the forum site.

"There was so much hope," Kitchen declared. That hope was symbolized for her by a moment when she and thousands of other women were waiting in the rain to hear Hillary Clinton speak in a hall that only seated two thousand.

"We had gotten out of bed at 5:30 a.m. to arrive at the venue early," said Kitchen. "The doors were locked when we arrived and we waited in a cold rain and wind as more and more women crowded into the space in front of the building. Access was controlled by a security force, and as the media moved their cameras in front of the doors, we were pressed so tightly together that there was a sense of panic. I felt as if I might fall and be crushed in the crowd. It was the only time I was afraid during the conference.

"Then I remember my roommate, Molly, a woman I had not known before I met her in Beijing, reaching out her arm to me across a sea of people to grab my hand and hold me up.

"That gesture was emblematic of all the women there, reaching out across differences to help each other stay on our feet. In Beijing, we learned to help each other to stand."



Painters, Poets, and Performers

Students Explore Faith and Creativity

There's no business like show business—unless, of course, it's the daily Seminary work of writing papers, preaching, worshipping, and living in fellowship with one another. Still, many seminarians are also talented performers—singers, dancers, creative writers, and artists. Some of these students have formed a new student group, called TheArts, to explore the connection between creativity and spiritual life.

"We wanted to create spaces on this campus for people who want an arts experience to 'flow into,'" said Greg Finch, a middler who helped start the new group.

TheArts, Finch noted, is not solely made up of students who might have chosen a career in the arts. "We're just interested in nurturing the artistic side of all of us," he said. "Many people find spiritual richness and meaning in listening to music or writing poetry. Plus, pastors work with music and the arts all the time, so this provides valuable experience."

The new group has several activities to encourage the production and enjoyment

of art. Fellowship meals for those interested in the arts are held each Monday evening in the Mackay Campus Center. The Artist's Way, a discussion group of twelve people, meets every other Monday evening to explore how spirituality and creativity are linked in the world and in their own lives.

An open worship time called NightWatch is another Monday evening activity. Participants gather in Miller Chapel from 8:00 p.m. to 10:00 p.m., where they enjoy a candlelit atmosphere, piano music, and the freedom to worship as the Spirit moves them.

"People might find themselves alone, with a group of several people, or in a large gathering, and they might pray, read a poem or a passage from Scripture, dance, sing, play an instrument, or sit quietly," Finch said. "We only ask that they do so as their gift to God and as an encouragement to others."

Other TheArts events include a film night of movies that encourage theological reflection, as well as trips to local and regional arts events. So far, participants have gone to the Metropolitan Museum of Art in New York, NY, and to Princeton's own McCarter Theater, where they saw the plays *Private Lives* and *Wonderful Tennessee*, as well as the Alvin Ailey Dance Troupe. The group has also sponsored living room concerts called Artists' Nights at the homes of PTS professors, featuring Seminary artists performing for an audience of twenty to forty people.

These Artists' Nights are one of the most popular activities of the new group. Tickets cost \$5, and concerts are regularly sold out. Performances to date have featured Ron Gerhardstein, the husband of M.Div. middler Laurel Gerhardstein, on classical saxophone, accompanied by M.Div. senior Shelley Sanders on piano. The concert was held at the home of Assistant Professor of Preaching and Worship Leonora Tubbs Tisdale and her husband, Al Tisdale. At Christmastime the group also featured a concert by Deo Gloria, a PTS *a cappella* choral group. I

Called to the Country

An Alum Discovers Ministry in the Mountains of Virginia



Gordon Mapes plays guitar with Wilson Lawhorne, a blind banjoist and elder in Harmony Presbyterian Church (in background).

by Barbara A. Chaapel

Gordon Mapes ('87B) pulled up to the manse of Massies Mill Presbyterian Church in the mountains of rural Nelson County, VA, on Halloween night 1987. While he was unloading his U-Haul truck in the dark, a carload of folks came by with an invitation to join them down the road, where they were making apple butter.

"They said 'Come as you are,'" Mapes remembers, "so I did, which was in jeans, Reeboks, and a PTS t-shirt. When I arrived at a small, dirt-floored shed next to the church, I guess I expected to see a group of people with a Foxfire book opened to the page on making apple butter."

Instead, when he opened the door, he saw people stirring peeled apples in a forty-gallon kettle. For five Friday nights every fall, they made jars of the sweet condiment to sell to raise money for the church. There was a blind man in overalls sitting in a rocking chair in the corner and playing a banjo.

"One man introduced me to everyone," Mapes said, "and then they all stopped talking. We just kind of stood around in silence looking at each other for a half an hour and then I fled!"

For the first weeks of his first call as pastor to the Massies Mill church (sixty-five members on the rolls) and its nearby neighbor, the twenty-five-member Harmony Presbyterian Church, Mapes wondered if he could stay. The contrasts between his background growing up in the suburbs of San Diego and that of parishioners who had never left the mountains of Virginia seemed overwhelming.

"I kept thinking about the night before I drove to Massies Mill. I was in Manhattan at a sit-down, multi-course dinner with friends, including an ethicist from Columbia and several New York lawyers. We were discussing the upcoming presidential election.

"Then suddenly I was the pastor of two churches with two college graduates between them and the nearest grocery store was an hour away. How would I learn to communicate? Should I even be here? I remember reading a lot of Jeremiah in those weeks, and praying for God's grace to help me stay."

But Mapes had chosen to minister in small rural churches because he believed God had called him there. Through a seminary internship at Front Royal Presbyterian Church, also in Virginia, he had learned that he could preach and pastor. And he learned that he liked the hills of Virginia.

So, while many of his senior-year colleagues were interviewing for fast-track associate positions at suburban churches where, Mapes says,

"you do youth work for five years as if you're on a speeding train," he found a solo pastorate in Nelson County, where "nothing moves very fast."

"It was absolutely the right way for me to begin ministry," he affirms. "Small churches give a new minister time to grow, to develop skills. I learned to relax the performance mode and increase the care mode. I developed my ear, my ability to listen and to form relationships."

Mapes also learned that most of his ministry did not take place in an office or in one of the church buildings.

Rather, he discovered what he calls a ministry of presence: talking with his parishioners in the local country store, or playing cribbage with them on a winter evening, or fly fishing with them on the river.

"One man invited me to go hunting," Mapes remembers. "I told him I'd be happy to go, but I didn't have a rifle. That didn't seem to phase him. We just hid in a turkey blind all day and talked. He didn't shoot any turkeys; it was just the way

he knew to ask for pastoral care."

The care was mutual, Mapes believes. Slowly and without a lot of words, pastor and parish grew to trust one another.

"These were indigenous mountain people whose ancestors had come to Virginia from Scotland and Wales in the early 1800s," Mapes explains. Isolated by the mountains from the rest of the young nation ("they sat out the Civil War," he laughs), they built strong family ties and strong churches.

"Massies Mill and Harmony are family churches in the true sense of that word," Mapes says. "Most members of my congregations were related by blood." For generations, Nelson County men and women have worked the roads and packed apples in the apple-packing sheds. And their children have rarely left Nelson County.

Mapes recalls one family with eight children telling him that all eight children had moved away from home. Mapes thought that meant they had actually moved to the next county, only

to discover they had trailers at the top of the creek!

"I remember being called to the bedside of a person who had died at 2:00 a.m.," he says. "All thirteen people in the room were part of the extended family of the deceased, and all were active worshippers at my church."

"Being invited to pastor these people was like being invited to be a member of their families."

There were lonely times, however. Single when he moved into the manse (Mapes later married Susan Smith Corum, whom he met while at Massies Mill), he filled the hours when he wasn't working at his churches with gardening and community activities. He was president of a local child care center, taught in a literacy program, substituted in the junior high school, was active in the local Democratic party, and preached in a nearby African American church "five miles off the paved road, the only place blacks had been allowed to build," he says.

Not taking himself too seriously helped him win his people's hearts. Mapes recounts one Christmas when, wearing an Arab headpiece, he drove his red Ford pick-up through town with a load of sheep in the back so he could be a shepherd on the church's float in the town Christmas parade. "I could never have imagined doing this while I was taking my introductory New Testament course at Princeton," he laughs.

As he gained the trust of his people, Mapes sought to build bridges for them to the world beyond Nelson County.

"I loved making connections for them," he says. "For example, Harmony Church was built with rocks from the Tye River that flows right past the church. I preached a sermon about how we might put a canoe in the river and eventually get to England!



Mapes (far right) makes music with his parishioners Wilson and Flora Lawhorne and their foster granddaughter, Becky Breedon.



Mapes spent many hours visiting with his church members on the porch of Fitzgerald's Store in Tyro, VA. He is pictured above with three children from Harmony Church, including Austin Fitzgerald (on his lap), grandson of the store owner and the first child Mapes baptized. At right is a photo of Mapes in a suit he rarely wore during his time in Nelson County.



"Only two of them had ever been to Europe; both were soldiers in World War Two. One was on Omaha Beach on D-Day."

Mapes introduced parishioners to the poetry of Dylan Thomas, whose family home in Wales, Laugharne, bore the same name as the family name of some of his parishioners. One Christmas he read Thomas's "A Child's Christmas in Wales" in church, offering a connection with ancestors from the mountains of a faraway homeland.

Mapes brought Christians from other parts of the world to Nelson County. He invited a missionary from Haiti and a female minister from Guatemala to preach, with the latter's sermon translated by a Spanish teacher at the local high school.

Mapes himself made a mission trip to Nicaragua and Guatemala while at Massies Mill and Harmony, and invited a girl from his high school youth group to go along.

"She had never been to an airport," he says. "As it turned out, she had to come home due to illness. But this kid who never believed she could leave Virginia actually spent a day and a half in Nicaragua!"

In another effort to broaden relationships, Mapes invited the choir from Carroll College (a Presbyterian college in Wisconsin) to sing at Massies Mill as part of a concert tour.

"It was an ecumenical event," he explains. "We got support from the Methodists, the Baptists, and the Episcopalians. I remember the excitement when that big charter bus pulled into our little church parking lot and began unloading classical instruments."

"The church was packed and the choir sang Bach, Mozart, and Bernstein. But it was when they did the Gospel songs and the spirituals that our people really came alive. We couldn't give them any money, but they said we fed them the best meal they had on the tour!"

Mapes discovered his people's generosity when it came to mission. Even with a small budget, the session voted to send \$1,000 to the community of Northridge, CA, after the earthquake there. And they gave \$2,000 to a fellow member who had lost his home.

"They gave me a lot, too," says Mapes, "like my first taste of squirrel and bear meat, chitterlings, fresh brook trout, and wild turkey." With his parishioners he learned to ride horses, fly fish, and canoe.

One Christmas women from the Harmony church who worked at a local textile mill making clothing for K-Mart gave Mapes a beautiful handmade quilt that used cast-off flowers intended for K-Mart shorts.

More importantly, the people of Nelson County taught him the meaning of commitment. "I learned that ministry in a small church is about respecting people, getting to know them, staying with them long enough to earn their trust. I learned that real ministry can't be done in

two years while waiting to go to a bigger church," he says.

Mapes spent seven years in Nelson County. Although in 1994 he moved to a new position as associate pastor of Salisbury Presbyterian Church near Richmond, VA, he is still an advocate for the small church and plans to continue work with new church development.

"I'll go to the mat for people in small churches," he says. "Small churches have a viability that's often discounted. Twenty-five people can be a faithful community, and that's reason enough for putting a minister of the Word and sacrament there."

He believes the denomination must find ways to support small church ministry and ministers. "Just because a church has only a few dozen members doesn't mean it is in need of revitalization. It may be more vital than many larger churches."

"Carl Geores [an advisor in Princeton's Field Education Office and a former small church pastor in rural Maine] taught me that at Princeton," Mapes says. "He loved his people. That may be the most important thing I learned in Seminary."

"I remember him saying that he got up early every morning because his parishioners got up early. He put a light on in the wood shop in his basement so they would know their pastor was awake."

By the time Mapes turned out his light for the last time in the manse at Massies Mill, the apple-buttering shed where he met his people that first night had a cement floor. And Gordon Mapes had a permanent place in the family circle of Nelson County Presbyterians. ■

MEALS & MERRIMENT

Recalling PTS Eating Clubs

by Ingrid Meyer

Princeton University's grand eating clubs and their Prospect Street dinners, parties, and post-football game celebrations are as much a part of Princeton as the educational institutions that have formed so much of the town's character. Princeton Theological Seminary also had eating clubs for seventy-three years, from the end of the nineteenth century until the middle of the twentieth. And, as man cannot live by bread alone, these clubs provided every bit as much fun and tradition, in addition to great food, as did their Princeton University counterparts.

The first students at Princeton Theological Seminary ate in Alexander Hall, beginning in 1817. In 1843, the Seminary built a refectory in what is now the Administration Building.

Thirty-six years later, however, a group of students rebelled against the Seminary's dining room and its steady diet of hominy grits, molasses, and fat pork. They went to a local widow named Anna "Mother" Benham and asked if she would cook for them. She agreed, and as she converted the first floor of her house on Alexander Street into a dining room, the first of the Seminary's eating clubs was born.

In 1892 the Benham Club, as it came to be called, was joined by the Friars Club. The Adelpian Club also began in the 1890s, as did the Canterbury Club. The Seminary Club, later renamed the Warfield Club, and the

Calvin Club both began during the first decade of this century. The Benedict Club, an establishment for married students, began just after World War Two, as did the Tennent Club, where the Seminary's female students took their meals. As time went on, the clubs elected officers, developed traditions, and became places to make friends and have fun, as much as they were places to eat.

By the mid 1940s, clubs had merged and been renamed so that the Benham, Friar, Calvin/Warfield, Tennent, and Benedict Clubs remained. Each club had a distinctive personality, as well as terrific food that many alumni/ae remember fondly, forty years later.

"I remember we hired a chef from the Union League in Philadelphia who had retired to Princeton, and we had the best food," recalled Friar Club member William O. Harris ('54B), who is the Seminary's librarian for archives and special collections. "By golly we'd have turtle soup, duck l'orange, cranberry oatmeal dressing, scrapple. He had oatmeal all morning long, and you could go over anytime and get your breakfast."

The Friar Club had a friar as a mascot, and its president was called "the abbot." The members, Harris said, had an "urbane and sophisticated" image. "We dressed for dinner and ate by candlelight," he said. The Calvin/Warfield Club, by contrast, was "more overtly religious," Harris said. "They

were quiet but warmhearted, and very serious. Occasionally, however, they would explode and attack the Friar Club, sometimes dressed in drag—wigs, aprons, dresses, and lipstick. They'd come up to our porch, yelling and beating on buckets. We were so sophisticated and serene that we really didn't know how to defend ourselves—they were sort of like Vikings attacking the monks."

"Oh yes, Friars were much too bluenosed to do that sort of thing," laughed one of Calvin/Warfield's most prominent alumni, PTS President Thomas W. Gillespie ('54B). "They thought we were terribly rowdy, and we were." Gillespie also enjoyed the food ("we had a wonderful cook who was crazy as a bedbug"), the football games between the clubs ("we killed each other in Christian love," he said), and the fellowship.

"Friday nights were guest nights," Gillespie recalled, "and many of the members often brought girlfriends. We'd form a reception line in the living room to meet all the young ladies, and we'd sing to them at the table, a song that went 'I can see her tonight/By the old candlelight/The girl who left me flat/I can see her once more/By the old cabin door/As she tossed me my derby hat.' I remember how happy those fellows looked when their sweethearts were there."

While some eating club members had girlfriends from home, others met and dated women who were fellow PTS students.



This photo of the 1949-1950 Friar Club includes John Bollier, Ralph Carpenter, Jim Johnson, Jim Smylie, Dan Hiett, Kenneth Read, Les Pritchard, Bill McConnell, Kalman Sulyok, George Allen, Shirley Guthrie, Louis Karraker, Don Kocher, Bill Cohea, Chulin Taktaeng, David McConaughy, George Gillette, Bruce Larson, Charles Richey, Dan Ereland, Roland "Rock" Reed, Fritzhermann Keienburg, Charles Jester, Carl Berninger, Jim Anderson, Bill Boyce, Neill Hamilton, Hank Strock, Jack Purdy, Merritt Nielson, Bob Raborn, Russell Tomlinson, Willem Ietswaart, Richard Hudelson, Bob Russell, John Mark, Mort Taylor, Gordon Buller, Milford Castrodale, Robert DuBois, Charles Burgess, Myron Gellinger, and John MacInnes.

photo: Seminary archives

In those days, Seminary women lived and ate in Tennent Hall. They were invited to eat with the men in other eating clubs, and regularly entertained at Tennent Club as well.

"Oh, I have the fondest memories of the times we'd go to Tennent," Harris said. "It was such a nice change."

Virginia Carle Haaland ('50E), who now lives in Sitka, AK, was a member of the Tennent Club, and says that one of her favorite memories was "the night we threw a Valentine's Day party for the Friars Club. I also remember Princeton in the spring with the magnolias—there's nothing like it—and the retreat all the girls, as we called ourselves, went on with Dr. Mackay's wife [John Mackay was president of the Seminary at that time]. We had a close relationship, since we girls were a little nucleus, and we got the best cook of the bunch!" Haaland has sent letters to eighty-five former Tennent Club members, asking that they send memories and photographs to the Seminary's archives.

The Tennent women's weekly prayer meeting contrasted dramatically with the activities at the Benham Club, which had the nickname of "Bedlam Club." The oldest Seminary eating club, it also had the reputation of being the rowdiest.

"Dr. Mackay wouldn't eat with us, I suppose because we were hell raisers," remembered Benham Club member Thomas Cavicchia ('54B) of Missouri. Since Benham Club's original cook had served students turkey every Sunday, club members adopted the wishbone as their symbol, and wore wishbone pins on their lapels. The club's table centerpiece was a plaster statue of Venus, in which club presidents scratched their names.



Intramural sports were popular among eating club members. The Friar Club football team is pictured here. In the front row, left to right, are Milford Castrodale, Bill Boyce, and Neill Hamilton. In the back row, left to right, are Gordon Buller, Bill Cohea, the resplendent Russell Tomlinson, Hank Strock, and Bob Russell.



The 1962 Calvin/Warfield Club stickball team posed with famed Swiss theologian Karl Barth (center) when he visited the Seminary to help celebrate its 150th anniversary.

photo: Seminary archives

Other Benham Club traditions included the mishpot and a ritual called "launching."

The mishpot, Cavicchia explained, was a child's chamber pot, named for the Hebrew word for justice. A Benham member could be accused of any of a number of club rule infractions—"deerstalking," or making eyes at a woman, was a favorite. The member was tried, invariably found guilty by fellow members, and required to put a fine into the mishpot. The money collected was given to a missionary who was a Benham Club alumnus.

"Launching" was a less altruistic tradition, Cavicchia remembered.

"We stood in front of our chairs, between the chairs and the table, until everybody was in and grace was said," he recalled. "One member would quietly pour water on another member's chair, and when the victim sat down we would all sing 'Anchors Aweigh.' It was said that you could always tell a Benham alumnus in the pulpit, because he always felt his chair before he sat down!"

Despite the fun and frivolity, the clubs also had a serious side. Faculty members, Seminary administrators, and guests from the town and university would often eat with members, sometimes giving a lecture after dinner. Albert Einstein, for example, once spoke about his support for Israel at the Friar Club.

As all things end, however, so did the Seminary's eating clubs. They were disbanded in 1952, when the Mackay Campus Center was completed. Mackay wanted students to eat together, in one place, and so the eating clubs voted themselves out of business, closed their doors, and donated their money and buildings to the Seminary as the new dining hall opened. It was the beginning of a new era for the Seminary, and the end of an old one.

"I was sad when the eating clubs closed, even though I agreed with Mackay about the new dining hall," said Bill Cohea Jr. ('52B), a Pennsylvania resident who served as the Friar Club's last steward. "The Seminary lost something with those smaller groups—informality and relationships, I think."

"People who think ministers don't have fun don't know ministers, at least the ministers I know," agreed Gillespie. "There was a lot of camaraderie at the eating clubs, and a lot of great relationships. An important part of Seminary is the friendships made—they last a lifetime." ■

Seminary archivists William O. Harris ('54B) and Douglas F. Denné ('91B) recently staged an exhibit of eating club photographs and other memorabilia in Speer Library, and are looking for more recollections and mementos from other alumni/ae. If you have club notes, rule books, banners, china, photographs, and/or memories to share, please contact Harris at 609-497-7950, or write to him in care of the Seminary.

Kids' Corner

by Julie E. Browning

**PTS Launches
New Center
for Children**

Children enrolled at the Seminary's new Center for Children enjoy the outdoor playground in the autumn leaves.

photo: Keith Kerber



You won't find them reading in Speer Library or eating in Mackay Campus Center, but a new generation of students has arrived at Princeton Theological Seminary. While their parents study theology in what may be the last days of their formal education, the children at the new PTS Center for Children are just beginning their school careers.

The center, which opened in September, provides daycare services to PTS staff, students, and faculty. It is located in the Charlotte Newcombe Center on Emmons Drive, just a short walk from the Charlotte Rachel Wilson Apartments.

Its brightly furnished playground includes a slide, a plastic airplane, and a fleet of plastic scooters, some parked in improbable positions. Inside, the walls are covered with artwork created by busy little hands. The classroom itself is spacious and decorated in bright primary colors, with individual "cubbies" for each child, as well as small-scale tables and chairs.

Dian Wisdom, the center's director, explained that morning hours at the center are reserved for lessons, which are different

for each age group and include weather and calendar activities, as well as show and tell and learning stations. It is during these morning hours, she said, that attendance is highest, as most parents are simultaneously engaged in morning course work.

Just as students' schedules vary, the center's services are offered in packages of half-day and full-day sessions. Parents may enroll their youngsters for two, three, or five days per week. The center opens at 7:30 a.m. and closes at 5:30 p.m., and is open on weekdays.

Tuition for the Center for Children for student families ranges from \$18 per week for two half days to \$75 a week for five full days. PTS employees pay slightly higher tuition for their youngsters.

Children on the whole adapt quickly to new environments, but it took the PTS Board of Trustees a little longer to adopt the idea of providing daycare services to the PTS community.

Anne Kimrey Myers ('78B), a former member of the Board of Trustees and former president of the Alumni/ae Association

Executive Council, explained that the idea of providing child care at PTS was first conceived a decade ago. People like Myers, who was prevented from attending continuing education seminars by a lack of child care services, dreamed of a system which would provide reliable, personal, and flexible services.

Earlier attempts to provide child care, including a cooperative effort based in Tennent Hall, did not provide consistent service, recalled Peter Erdman, a member of the Board of Trustees. While sensitive to the growing need for a reliable daycare program, trustees were initially reluctant to proceed because of the expense.

"It was a rocky road for a while because the funds weren't there," he said. "There was some concern about starting to subsidize another activity which had nothing to do with education."

By all accounts, Myers was a key player in the effort to provide child care services. "For the three years I was on the Board it was my reason for being," she recalled with a laugh.

In addition to the needs of continuing education students

and the Seminary's staff and faculty, changes in the makeup of the PTS student population kept the child care issue on the trustees' minds.

Steve Cardone, the Seminary's director of housing, noted that the student family population has been increasing in recent years. "There are more and more children living in our housing," he said. These students were quick to inform the Housing Office and the Student Affairs Committee of their difficulties in finding adequate care for their children.

"We did not know how prevalent the need was, or what the volume would be," said Louise Upchurch Lawson ('76B), a Seminary trustee, of the board's decision to investigate the issue. "At the time there was a cottage industry child care program, with students and their spouses helping each other out. It was done on a 'catch as catch can' basis, which is hard to break into if you're a new student."

In addition to meeting the existing need for services, Myers told trustees that providing child care services would assist PTS in attracting continuing educa-

tion students, younger faculty, and married students. "I used to quote the movie *Field of Dreams* a lot," she recalled. "I would say 'Build it and they will come.'"

She was right.

Carrie Carpenter and her husband moved into PTS student housing two years ago and were very surprised to learn that PTS did not offer child care.

"I came in here saying, 'Where's the child care?'" she recalled. To make ends meet, she worked part time and shared child care duties with her husband, a PTS student. Now that her family has expanded, Carpenter has left her teaching job and works in the center, where her middle child is enrolled.

Julie Beard's nine-month-old son spends his days at the center while his father, a PTS senior, attends school and his mother works. "I can just stroll over in the morning since I live so close to the center," Beard said. "Then my husband picks him up when he finishes his classes. It gives the parents who need to work a place that they can feel good about taking their child."

Sue Drago, a receptionist at the Center of Continuing Education, enrolled her son in the Center for Children this fall, transferring him from a private daycare center in Princeton. "He seems to absolutely love it," she said, noting that the class size at the PTS center is much smaller than in the private center. The move places her son closer to her worksite, and tuition is less expensive.

Like Drago, PTS middler Daryle Bush appreciates the close-knit atmosphere the center provides. "We were concerned at first because we did not know what type of curriculum they would have," he conceded. "We are very pleased with it. Our daughter enjoys going there, and she gets to know other kids in the community."

Cardone and Wisdom are excited about the Seminary's efforts to help its students. "Compared to other daycare centers I've known, this is more of a family community," Wisdom said. "It really is more like a church daycare, like a big family. We have dreams that this will be a bonding experience for all the families."

Cardone is also pleased with the sense of community which the center provides, and said it was the generosity of the trustees which made this possible. In addition to funding the structural renovations and purchasing the toys and furniture, the Board of Trustees agreed to initially subsidize some of the tuition costs for the center's clients, Myers said.

This subsidy is greatly appreciated by the parents. "For us, there would be no way to afford preschool in the Princeton area," Carpenter explained. "Here I know my child can get a quality preschool experience."

The center's first year of operations will no doubt include learning experiences for the staff as well as the children, Wisdom noted. "We are still settling in and I expect there will be a lot of trial and error," she said. "Our biggest problem at the moment is staffing."

There are currently eleven staff members at the center, several of whom are parents

of enrolled students. While the center prefers to hire certified teachers, local teaching jobs often offer salaries with which the center cannot compete.

However, the center can offer a sense of community not always felt in school systems, since nearly all of the center's young clients live in the PTS housing complex adjacent to the center.

"It's nice because the center has people I know, and that my son knows," Beard said. "All the people that work there are friends of mine."

"The other day we were walking around the block, and a little girl came up to us and said to my son, 'I know you—you go to my school!'" she recalled. "The kids all know that they live and go to school together. It has enhanced the community."

With more than thirty young regular participants, the Center for Children already has a waiting list and dreams of expansion. Before expansion can occur, however, administrators must study costs, cautioned Erdman. While trustees are happy with the center's progress, he said, fiscal responsibilities must also be considered.

In the meantime, it's business as usual at the center. Sneakers are piled on the carpet at nap time. Tears are shed, problems are solved, and playtime is celebrated. As far as the center's young students are concerned, this is an unqualified success.

"We knew it was going to be all right early on," Wisdom said with a smile. "Usually you have children crying when they come in, because they don't want to leave their parents. Instead, we had them crying when it was time to go home. They didn't want to leave." ■

Julie E. Browning is a freelance writer who lives in Trenton, NJ.



photo: Keith Kerber

The center's classroom has individual cubbyholes for each child and plenty of space for hanging the children's artwork. Center Director Dian Wisdom (inset), a graduate of the University of Central Arkansas, is a certified elementary school teacher who has been teaching since 1972.



photo: Keith Kerber

Jane Dempsey Douglass is the first woman to be elected president of the World Alliance of Reformed Churches.

by Barbara A. Chaapel

Presbyterians in Cameroon, El Salvador, and Korea may know Jane Dempsey Douglass, Princeton's Hazel Thompson McCord Professor of Historical Theology, as well as some of her students do. As the first female president of the World Alliance of Reformed Churches (WARC), a worldwide organization of over 70 million Reformed Christians—Presbyterians, Congregationalists, and others from churches with Reformed roots—in ninety-nine countries, Douglass has visited churches around the globe since her 1990 election.

WARC is a network of denominations joined to share resources and make connections among Reformed churches. Through its councils and committees, WARC writes theological position papers, studies issues affecting church and society, sends delegations of Christians to address injustice in the nations of member churches, represents Reformed churches in bilateral dialogues with other Christian traditions, and holds consultations to discover how Reformed churches can do mission together more effectively.

Recently, Douglass attended a consultation in New Delhi hosted by the Church of North India. There thirty-five church leaders from throughout Asia met for worship, Bible study, and theological reflection on the need for full partnership between men and women in the Reformed churches of Asia.

"The Alliance encourages partnerships across national lines," Douglass explains. "We believe it is easier to work on issues of

justice and human rights when churches work together and provide solidarity for one another."

Dialogue and partnership is what WARC is all about, according to Douglass. It is the oldest worldwide Protestant communion of churches. Since its London founding in 1875 as the Alliance of the Reformed Churches Throughout the World Holding the Presbyterian System, the organization has been committed to the pursuit of unity among Reformed communions, to broader Christian unity, and to theological study of how present-day followers of Calvin are to live in the world to bring about God's justice.

In 1875, the Alliance comprised mostly European and North American churches. But by 1970, when the organization met in Nairobi, Kenya, and came together under its present name, it included millions of Christians from what many call the Third World.

"The churches of Asia, Africa, and Central and South America have taken a central role in WARC," Douglass says, "and they now prefer to call themselves 'the South.' They make up two-thirds of our membership."

What hasn't changed is the alliance's historic commitment to human rights. In 1877, WARC protested the treatment of Native Americans in the United States. Since then its voice has reached to South Africa,

Mozambique, the Sudan, Lebanon, Romania,

Guatemala, Rwanda, and numerous other nations where justice is threatened.

"Our Southern Africa area regional council is working for reconciliation in South Africa," Douglass explains. "Former black and colored churches have joined to become the Uniting Reformed Church in Southern Africa. That united church is now negotiating with the white Dutch Reformed Church to become one."

The alliance visits places where small churches are persecuted for trying to bear witness to the Gospel, often in isolation. "We send international teams of church leaders when we get a cry for help," Douglass says. The alliance will send a team to Guatemala soon to express WARC's solidarity with Mayan Presbyterians who have been tortured and killed for their human rights work.

"A few years ago we went to Malawi," Douglass explains. "Catholic bishops there had issued a controversial letter on human rights and were arrested. When some Presbyterians supported them and went to jail, the Presbyterian Church asked WARC to send a team, and together they met with the president. Soon after the visit, the president stepped down, and free elections were held."

Allied with the World

Princeton Professor Guides Reformed Churches around the Globe

We'll never know if the visit and continuing correspondence made a difference, but I'd like to think so."

Douglass has been involved in the World Alliance since 1978, when she was appointed to WARC's Caribbean and North American Area Council (CANAAC). It was on a trip to Cuba for CANAAC that she first discovered Princeton's strong connections with the alliance.

"We were finishing lunch after one of the sessions," Douglass recalls, "and someone announced that all Princeton graduates should gather on the steps for an alumni/ae photograph." To her astonishment, almost the entire dining hall emptied out.

The bond between Princeton Seminary and the World Alliance is a special one, according to Douglass. Both John Mackay and James McCord, former presidents of the Seminary, were also presidents of WARC, as was William P. Thompson, a member emeritus of the board of trustees. Young Pai, a present trustee, was a delegate to WARC's General Council meeting in Seoul, South Korea, in 1989. Numerous PTS faculty members have served on WARC committees. And Princeton has hosted several WARC meetings, including the organization's General Council meeting in 1954 and a consultation in 1992 to review WARC's participation in bilateral ecumenical dialogues.

But it is the Seminary's alumni/ae who forge the strongest tie between the two institutions.

"Everywhere I go," says Douglass, "I find that international students who have been educated at Princeton are carrying significant responsibilities in WARC member churches. It's startling as a Princetonian to enumerate so many PTS graduates among the people in leadership roles in the world church, people who are trusted and counted upon."

The names form a "who's who" of international churchmen and women. Sang Chang ('77D) is dean of the College of Liberal Arts at Ewha Women's University in Seoul and moderator of WARC's Department of Cooperation and Witness. Carlos Camps ('59M), currently a member of WARC's executive committee, is a former general secretary of the Presbyterian Church of Cuba, a WARC member church, and is now president of its seminary in Matanzas. And Henry Wilson ('73M), from the Church of South India, has been executive secretary of WARC's Theology Department since 1989.

Douglass has encountered other PTS alums in her travels. "When I visited our

member churches in Argentina, I was accompanied for a day by Gerardo Viviers ('78M, '84D), a professor at ISEDET, a major ecumenical seminary in Buenos Aires. Setri Nyomi ('91D), who is on the staff of the All Africa Council of Churches, participated in a recent WARC consultation in Kenya, as did John G. Gatu ('71M), a former general secretary of the Presbyterian Church of East Africa.

"In fact, Mr. Gatu graciously organized a dinner for Kenyan graduates of Princeton in his home one evening during the consultation," Douglass recalls.

Habib Badr ('92D) and Najla Abou-Sawan Kassab ('90B) will provide leadership at an upcoming WARC consultation in the Middle East. Badr teaches at the Near East School of Theology, and Kassab is a licensed preacher in her denomination, the National Evangelical Synod of Syria and Lebanon.

The newest PTS graduate to join WARC's staff is Nyambura Njoroge, who earned her Ph.D. in Christian ethics from the Seminary in 1992. In that year she became the executive secretary for WARC's Program to Affirm, Challenge, and Transform Women and Men in Partnership in Church and Society (PACT).

A native Kenyan, Njoroge is the first woman minister ordained by the Presbyterian Church of East Africa. She was called to her work after the 1989 WARC General Council in Seoul took strong action urging member churches to consider issues of justice for women. At the time, only half the WARC member churches ordained women. Today the proportion has risen to three-quarters.

The Seoul General Council also created a staff position to address issues of partnership between men and women, and Njoroge was chosen to lead the project.

PACT has held three regional consultations (one in Kenya, one in Edinburgh, Scotland, and the most recent one in India), where both theological and cultural questions about the roles of women and men were addressed, according to Douglass.

"Women have also used these occasions to build ties, share experiences, and talk about economic development programs to help employ other women," says Douglass. "There has also been some real commitment on the part of men to investing energy in making changes. One man at the India consultation who came from a church that does not ordain women brought with him an analysis, complete with statistics, on the situation of women in his church. He came ready to

work, and understood that women counted on his support. Men are learning a new definition of partnership."

Douglass will remain president of WARC until the alliance's next General Council meeting, which will be held in 1997 in Debrecen, Hungary. That meeting will focus on Reformed faith and justice, especially global economic justice.

"Between now and then," she says, "WARC's Department of Theology will be working primarily on three matters: questions surrounding indigenization, or how we communicate the Gospel in different cultures; the relation of unity to mission; and ecumenical dialogue between WARC and other churches, particularly the Orthodox churches and the Pentecostal churches."

WARC's Department of Cooperation and Witness will be working on issues relating to justice, peace, and the integrity of creation.

Meanwhile, Douglass will keep juggling her WARC responsibilities with her teaching at the Seminary.

"I rarely miss class," she says, "because most WARC meetings which I attend are in the summer or during spring break."

She believes her role with WARC enhances her teaching. "Because I have come to so highly value the stories of Christians from around the world, I have made a special effort to welcome and encourage the voice of students from the international community in Princeton's classrooms," she says. "In my course on the Catholic Reformation, for example, students from Japan, Korea, and Indonesia who had done research on the Catholic mission to Asian countries, using materials in Asian languages, added a great deal to the discussion. I keep working to find ways to affirm and draw in the rich gifts and perspectives people bring here from other nations."

Because of her experiences with WARC, the oneness of the church has a whole new dimension for Douglass. "To go to a place where I've never been, and where I don't know a soul, yet feel absolutely welcomed as a sister is extraordinary," she says. "To be invited to sit down with church leaders in other lands and listen to their struggles and their deliberations is remarkable grace. I never really feel like an outsider, but rather part of the family.

"I am deeply grateful for these occasions to come to know remarkable Christians who are making a powerful Christian witness, often in very difficult circumstances. The fidelity of their witness is a challenge to American churches." ■

Class notes

1925 Edward J. Masselink (B, '26M) writes that he retired from his ministry in the Christian Reformed Church in 1966 and lives in Grand Rapids, MI.

1929 "Ninety-three years old and still driving," notes John F. Buyer (b). Buyer, whose health is "fair," lives in the Green Ridge Retirement Presbyterian Home in Newville, PA.

1935 John W. Pressly (B) lives in Salem, OR, and recently attended his sixtieth PTS reunion.

1936 John C. Middlekauff (B) lives in the Palms Retirement Home in Sebring, FL.

1938 Dean N. Dobson (B) continues to serve as parish associate at Trinity Presbyterian Church, Venice, FL.

"We welcome Thomas S. Edwards (PTS Class of 1994) as the new pastor at Knox Presbyterian Church in Pasadena, CA!" writes Paul B. Rhodes (B).

1939 John Muilenburg (M) is parish associate at Orange Park Presbyterian Church, Orange Park, FL.

"I keep busy at age eighty-five-and-a-half, tending my lawn and raising roses, housekeeping for my daughter and granddaughter, reading books, and caring for four pet dogs and a cat," writes Keith H. Sackett (B), who lives in Lubbock, TX.

Alumni/ae Update

It was the spring of 1971. I drove away from the Seminary with a great sense of relief. I never returned. I left no forwarding address.

Then, fifteen years later, I wrote my first small check to the Seminary's Annual Fund.

I spent ten of those intervening years as a college administrator, where I learned that the percentage of alumni/ae who give to an annual fund is a significant number to the many individuals and foundations who consider giving larger gifts. I discovered that just my participation was helpful, even if my gifts were small.

I also learned that in most educational institutions, students never truly pay the entire cost of their educations, even if they pay full tuition, room, and board. Endowments and annual giving campaigns pay a large percentage of educational costs. This was not an issue in my case, as I received abundant financial aid during my years as a Seminary student.

Perhaps my work at the college could have helped me see that even the most aspiring human institutions have their failings, but I didn't make the connection. I remained unthankful.

Then, one evening, I held a collection plate for a local community charity aiding those who could not pay their rent or utilities. A lovely elderly woman turned her pocketbook upside down and put all the money she had into the plate. I thanked her for her generosity, and she looked me straight in the eye and said, "Them that gives, gets." Then she told me that she had once been in need and had received funds from this charity. She was just giving back some of what she had been given.

It was nearing the year's end, a time when I usually do some charitable giving. I think it was the elderly woman who made me reconsider my giving patterns. I thought that perhaps it was time to give back something to those institutions that had given me so much. I might not agree with everything or everybody there; after fifteen years and no communication, I didn't know much about anything or anybody there. I had sometimes heard alumni/ae say that Princeton doesn't need the money. That didn't matter to me. Like the elderly woman, I was just repaying a little of what I had received. Finally, I was thankful.

In 1990 I was elected to the Alumni/ae Association Executive Council by my fellow alumni/ae. I now represent alumni/ae as the council discusses issues affecting the Seminary's future. And once again, I am receiving more than I am giving. I find myself thinking again of the elderly woman. "Them that gives...."

C. V. Scarborough ('71B) is pastor of Frayser-Trinity Presbyterian Church, Memphis, TN. He has served on the Alumni/ae Association Executive Council for the past five years.



Kemper Yonker Taylor (B) has macular degeneration, which curtails his reading, writing, and driving. "I pray for revival in our Presbyterian Church (USA)," he writes.

1940 Donald C. Kerr (B) visited Pittsburgh Theological Seminary last May for a ceremony honoring his father, former PTS professor Hugh T. Kerr. The younger Kerr, who took an eighty-five-day world cruise

aboard the S.S. *Rotterdam* earlier this year, lives in Sarasota, FL.

1941 W. Harvey Jenkins (B) lives at Friendship Village of Dublin, a retirement community in Dublin, OH.

1942 Hugh M. Miller (B) and his wife have moved to Westminster Village, Dover, DE, after both suffered health problems. Before their move the Millers spent

fourteen years living in Slaughter Beach, DE, where both held local government office. Hugh was also active in New Castle Presbytery, conducting worship in half of all the congregations in that presbytery, including all nine Makemie churches.

1943 John Bodo (M, '52D) writes that he completed his tenth interim pastorate on Easter, 1995, at the First Presbyterian Church, Napa, CA.

Class notes

Key to Abbreviations:

Upper-case letters designate degrees earned at PTS:

M.Div.	B
M.R.E.	E
M.A.	E
Th.M.	M
D.Min.	P
Th.D.	D
Ph.D.	D

Special undergraduate student U

Special graduate student G

When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

Richard E. Neumann (B) visited Antarctica in January 1995. He lives in Ft. Lauderdale, FL.

"No change," writes **Harry P. Phillips Jr. (B)**. "I continue as a parish associate at Brown Memorial Church (Park Avenue) and am an active member of the Presbytery of Baltimore." Phillips lives in Baltimore, MD.

James H. Ragsdale (G) received a Doctor of Divinity degree last May from Erskine College in Due West, SC, at the age of eighty-four. He is a supply minister at Hopewell United Presbyterian Church in Morrilton, AR.

1948 LeRoy Garrett (B) recently had a revised edition of his book, *The Stone-Campbell Movement: The Story of an American Restoration Movement*, published by College Press. Garrett lives in Denton, TX.

"I continue to do occasional preaching since retirement from the pastorate in 1992," writes **Edward G. Gartrell (B)** of Huntsville, AL. He adds that his family purchased a restoration business franchise, where he works as a customer service representative.

1949 Robert W. Bruns (b) is a parish associate at Covenant Presbyterian Church in Lafayette, CO.

1950 Harold Neufeld (B) has spent the past four years in study, research, and travel related to the Book of Revelation. He has spent six weeks of each of those years

at the Monastery of St. John, Patmos, Greece.

1951 "I'm very happily retired now and hope to nomad all around the country in a motor home in a few years!" writes **J. Gordon Buller (B)** of Van Nuys, CA.

Charles E. Hurst (B) is retired and living in Geneva, NY, where he leads adult education classes at the Presbyterian Church of Geneva, does supply preaching, participates in community activities, and is a member of the town zoning board.

Robert C. Thorp (G) has retired after forty years of church work—thirty-four years as a missionary in Guatemala and six years at churches in the United States. He lives in Duarte, CA, and serves half time at Arcadia Presbyterian Church.

1953 Thomas Brower (B) retired in 1994 in Houston, TX. He writes that he and his family have moved to San Antonio, TX, where his wife has a job at the Defense Language Institute. He was also treated for renal cancer last summer.

"I recently gave the Mission House Lecture at Lakeland College (Wisconsin), titled 'Martin Buber: Taking a Second Look,'" writes **Eugene C. Jaberg (b)**. Jaberg is professor of communication emeritus at United Theological Seminary of the Twin Cities, Minneapolis, MN.

Ned Richardson (B) was the oldest of twenty-three people who participated in a prayer

walk last spring from San Diego to San Francisco, a distance of eight hundred miles. The group visited all twenty-one California missions.

1954 John P. Crossley Jr. (B) has been re-elected director of the School of Religion at the University of Southern California, a post that he will hold through 1997.

Charles Dougherty (B), a self-described "Christian humorist," lives in Salem, SC, and conducts seminars that bring "the healing power of 'clean humor' back to our American culture."

Yunkuk David Kim (M) has returned to the United States after spending time in Seoul, South Korea, as pastor of Young Nak Presbyterian Church and guest professor of Old Testament at Presbyterian Theological Seminary. He now lives in Fairfax, VA. "I have begun to write a life story of my journey on the global village," he says.

Allan H. Swan (B) of Spokane, WA, retired in October 1994 but plans to hold additional interim pastorates in the Washington area.

1955 Richard J. Dosker Jr. (B) is retired and lives in Mt. Hermon, CA. He serves as parish associate at Felton Presbyterian Church in Felton, CA, and is the ethics chairperson of the northern California section of the American Camping Association.

Frederick G. Tinley (B) retired in October 1994 after fifty years as a missionary in Latin America, particularly Mexico. He lives in Peachtree City, GA.

1944 David C. Newquist (B, '47M) retired in 1984, and since then has had interim ministries at churches in Nevada, New Mexico, California, and Washington. He currently assists with teaching and calling at the First Presbyterian Church, Bakersfield, CA.

Gordon S. Trew (B) writes from Dourados, Brazil, that he is "still able to teach in an Indian Bible institute, a white Bible institute, and a Baptist seminary. Lord bless."

Frank M. Vanderhoof (b) "enjoyed nearly full recovery from a stroke suffered on January 3, 1994, thanks to good physical therapy." He lives in Pebble Beach, CA.

1946 Glen M. Johnson (B) is a part-time parish associate at the First Presbyterian Church, Plant City, FL.

Class notes

1956 Gilbert L. Johnston (B) retired in 1994 from a teaching position at Florida's Eckerd College, but still teaches Japanese cultural history and world religions part time.

John Johnston (M) retired from MacNab Street Presbyterian Church in Hamilton, Ontario, Canada, in 1994 and was made minister emeritus last May.

George M. Rynick III (B, '75M) of Vestal, NY, has been designated lifetime president emeritus of the International Society for the New Identity Process.

Donald M. Stine (B, '64D) has retired as clinical director of the Samaritan Center, Clearwater, FL. "As I look back over forty years of ministry, the six years teaching Bible and Greek exegesis at the Seminary [in the late 1950s and early 1960s] were the most intellectually stimulating," he writes. "The last twenty as pastoral psychotherapist taught me about compassion, growth, and life, at once biblical and therapeutic themes." Stine plans to spend summers on Whidbey Island, north of Seattle, WA, and winters on the west coast of Florida.

1957 J. Lawrence "Larry" Driskill (M) has published a book called *Cross-Cultural Marriages and the Church*. Driskill, who lives in Duarte, CA, has written three other books as well: *Mission Stories from around the World*, *Japan Diary of Cross-Cultural Mission*, and *Mission Adventures in Many Lands*.

Richard A. Hasler (B) of New Philadelphia, OH, is the author of *Empowered by the Light: Sermons for Advent, Christmas, and Epiphany Based on Second Lesson Texts (Cycle A)*, which was recently released by CSS Publishing.

Irvin E. Winship (M) was elected pastor emeritus of Mission Avenue Presbyterian Church in Spokane, WA, where he served from 1967 to 1974.

1958 Vincent Mok (b) is a member of the Presbyterian World Service Advisory Committee and lives in Oakland, CA.

Irving Tang (M) is retired and lives in Honolulu, HI.

1959 *Poverty, Society, and Philanthropy*, a book by **Demetrios J. Constantelos (M)**, has been published in a Greek translation. A Russian translation of his book *Orthodox Theology and Diakonia* is also in the works. Constantelos is a member of the New Revised Standard Version Bible Committee, teaches religion at Richard Stockton College, and lives in Linwood, NJ.

"Recently assigned to Brazil after ten years in Guatemala," writes **Robert E. Dodson (B, '84M)**, a PCUSA missionary.

"On May 11, 1995, I received the Th.D. from the Graduate Theological Union in Berkeley, CA," says **Robert V. Jones (B, '62M)**. His dissertation was called "Queen of Calvary: The 'Jesus' Poems of Emily Dickinson."

Last May, **Edward O. Poole (M)** started a new job as interim pastor of Greenwood Community Presbyterian Church in Warwick, RI.

1960 P. William Hutchinson (B) is in his twenty-eighth year as professor of theater at Rhode Island College in Providence, RI.

Alfred W. Stone (B, '65M) of Allentown, PA, writes that he is "no longer stated supply pastor at Olivet Presbyterian Church in Reading, PA."

1961 "I received my fifteen-year pin as chaplain with Veterans Affairs Medical Center at Brockton/West Roxbury, MA, in October 1995," writes **Glen E. Barton (B)**.

"I retired on December 7, 1993," says **Robert C. Rovell (B)**. "I'm enjoying the time to travel and see the U.S.A." Rovell's home is in New Smyrna Beach, FL.

1962 Roger L. Dunnavan (B) is the stated supply pastor of the First Presbyterian Church of Swedesboro, NJ.

Clarence C. Payne (M) has been associate pastor of National Presbyterian Church in Washington, D.C., since 1990.

1963 On July 1, 1995, **Donald R. Black (B, '82P)** completed a one-year term as dean of the cabinet, Central Illinois Conference of the United Methodist Church.

Herbert W. Cassel (M) is chairperson of the Philosophy and Religion Department at

the University of Indianapolis, and spent fall 1995 as acting dean of the College of Arts and Sciences there.

George Gray Toole (B, '67M, '82P) convened the U.S. Senate with prayer on September 22, 1995. Senator Barbara Mikulski of Maryland extended the invitation to Toole, who celebrated his twentieth year last summer as pastor of Towson Presbyterian Church in the Presbytery of Baltimore.

1964 Dean Foose (B, '65M, '94P), the Seminary's director of alumni/ae relations and senior placement, received a Doctor of Ministry degree from Princeton in May 1994. His thesis project was titled "The Interview Process with Pastoral Search Committees as the Point of Entry into Parish Ministry."

1965 John A. Huffman Jr. (B, '83P) has been elected chairperson of the board of directors of World Vision, an international Christian relief and development organization. Huffman lives and works in Newport Beach, CA, where he is pastor of St. Andrew's Presbyterian Church.

1966 Everett C. Isaacs (M) is pastor of the Bishopville United Methodist charge in Bishopville, MD.

"In 1996 I will be retiring from my ministry of pastoral counseling," says **Ronald W. Richardson (B)**, who lives in West Vancouver, British Columbia, Canada. "Lois and I will be traveling."

Class notes

David Stout (M) is senior minister of West Des Moines United Methodist Church in West Des Moines, IA.

Charles S. Weaver (B, '67M) reports that he is a volunteer chaplain at Ft. Bragg, a supply preacher in his presbytery, a member-at-large of National Capital Presbytery, and a social worker at the Cumberland County Department of Social Services. He lives in Fayetteville, NC.

1968 "I've returned to Henderson, NC, from Bethel Park, PA, back to where I don't have an accent," says **Rick Brand (B)**. "We are attempting to open up a church that has been afflicted by all the conditions of a 'plateaued' church." Brand also reports that Thomas Long, Princeton's Francis Landey Patton Professor of Preaching and Worship, gave the 1995 Royster Series of lectures at his church from September 24 to 26.

"I serve as adjunct professor of pastoral theology at Drew Theological Seminary," writes **William B. Presnell (M)**.

1969 **Eddie L. Mabry (B, '82D)** is associate professor of the history of Christianity and chairperson of the Religion Department at Augustana College, Rock Island, IL.

Donald O. Maddox (B) preached at the International Church of Kuala Lumpur, Malaysia, last June 18. He lives in Santa Paula, CA.

"I was recently elected to the Atlanta City Council," writes **Vern E. McCarty (B)**. "Come to see us for the Olympics!"

1970 "I enjoyed my twenty-fifth reunion," writes **Brewster H. Gere Jr. (B, '82P)**, who lives in Farmington Hills, MI.

1971 After nine years as co-pastor (with her husband) of Quincy Point Congregational Church in Quincy, MA, **Carol E. Atwood-Lyon (B)** has been called as senior pastor of Islington Community Church in Islington, MA.

Last spring, **James E. Forsythe (M)** completed two years as a New York state prison chaplain, and twenty-four years as a full-time prison chaplain. He lives in Peru, NY, and works at Clinton Correctional Facility.

1972 **Dale A. Dykstra (B)** has been called to the First Presbyterian Church of Mendota, IL. He is concluding twenty-three years of ministry in Huntingdon Presbytery and fourteen years as its stated or permanent clerk. He received a Doctor of Ministry degree from Pittsburgh Theological Seminary in May 1994.

1973 **Thomas K. Tewell (B)** is senior pastor of the Fifth Avenue Presbyterian Church in New York, NY, a position he began in June 1994.

1974 **Douglas S. Cook (B)** is director of programs for adults and elders at the Center on Human

Development and Disability at the University of Washington. He lives in Seattle, WA.



Thomas K. Tewell ('73B) began a call to New York City's Fifth Avenue Presbyterian Church in 1994.

Clinton A. McCoy Jr. (B) is executive presbyter of the Presbytery of Northern New York, a position he began on August 1, 1994. For fifteen years before that, he was a pastor in Palmyra, NY.

1975 **Martha Bellinger (b)** serves as a family law judge for the eastern district of Los Angeles Superior Court, Pomona, CA.

Ron Large (B) teaches religious studies classes, including classes on sexual morality and the relationship between war and Christian morality, at Gonzaga University in Spokane, WA.

Robert C. Tate Jr. (M) writes that he is "retiring from the position of director of missions for the Grand Valley Baptist Association (Southern Baptist Convention) in northwestern Colorado after nine and a half years." He is returning to College Station, TX, to serve as senior adult minister in the Creath/Bruzos Baptist Association.

take a bow

Gary Dorrien ('79M, '79E), who is associate professor, dean of the chapel, and chairperson of the Religious Studies Department at Kalamazoo College, won the Florence J. Lucasse Fellowship Award for Outstanding Scholarship in 1994.

Julie Neraas ('79B) was chosen Outstanding Teacher of the Year for 1995 in the Master of Arts in Liberal Studies Program at Hamline University, St. Paul, MN. She is an assistant professor at Hamline, teaching religion and literature, and a spiritual director in the Twin Cities area.

Steven S. Tuell ('81B), a teacher at Randolph-Macon College near Richmond, VA, received the Exemplary Teaching Award from the General Board of Higher Education and Campus Ministry of the United Methodist Church last spring. Tuell will be considered for the organization's national Teacher of the Year Award.

Katheryn Barlow-Williams ('90B), who works at Covenant Presbyterian Church in Trenton, NJ, received The Year of the Child Award from the Synod of the Northeast for her outreach program with neighborhood children. The award is to recognize churches with outstanding and creative children's programs.

Class notes

Mary Margaret Thiel (B) is the women's ministries associate in the Synods of the Trinity and the Covenant, with an office in Yatesboro, PA.

1976 Theodore Hiebert (B) is a visiting professor of Hebrew Bible at McCormick Theological Seminary in Chicago, IL. He came to McCormick from Harvard Divinity School, where he had been on the faculty since 1986.

1977 "My family and I just returned from a year's sabbatical at the Reformed Church Theological Seminary in Sárospatak, Hungary," writes **Imre A. Bertalan (B)**.

William G. Starr (B) received a Doctor of Ministry degree from Fuller Theological Seminary in June 1994. His dissertation was titled "Re-examining a Reformed Understanding of Worship, for Renewal in the Contemporary Presbyterian Church." He lives in Yakima, WA.

1978 "My husband, Mark ('77B), and I have accepted a call to be co-pastors of Pilgrim United Church of Christ in Durham, NC," writes **Margot Trusty Pickett (B)**. They began their pastorate in August 1995.

1979 David DeRemer (B) has stepped down as head of New Bethany Ministries in Bethlehem, PA, to become senior minister at St. John's United Church of Christ in Nazareth, PA.

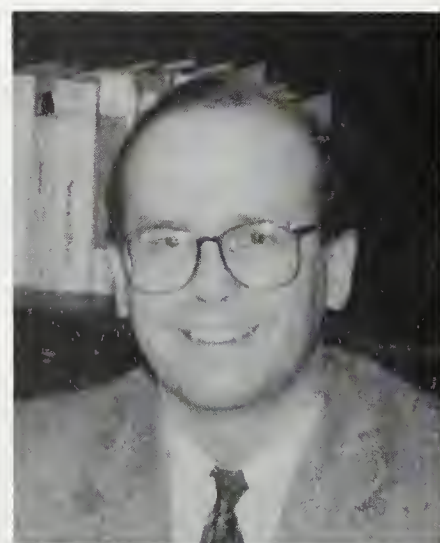
Robert P. Hines Jr. (B) received his Doctor of

Ministry degree from Garrett-Evangelical Theological Seminary, with a specialization in stewardship. He has been pastor of Calvin Presbyterian Church in Ellwood City, PA, since 1983. He is also an active sports official in football and track.

Beverly Zink-Sawyer (B) is on the faculty of Union Theological Seminary in Virginia as an instructor in homiletics and liturgics. She is also finishing her dissertation for a Ph.D. in religion from Vanderbilt University.

1980 Bradford L. Calhoun (B) is associate pastor of Menlo Park Presbyterian Church in Menlo Park, CA.

"Many seem increasingly interested in Scottish heritage," writes **Bruce A. Hedman (B)** of Mansfield Center, CT. "I have led services of the 'Kirling of the Tartan' in Connecticut, New York, and Rhode Island, and am willing to share resources with colleagues."



Michael J. Gorman ('82B, '89D), is dean of the Ecumenical Institute at St. Mary's Seminary and University.

Susan C. Thomas (B) is a chaplain at Deaconess Medical Center, Billings, MT.

1981 Richard P. Minnich (B) has completed the Alban Institute training for consulting with churches in severe conflict, and has agreed to be a consultant to Utah Presbytery. He lives in Ogden, UT.

Suzanne E. Schafer-Coates (B) was elected moderator of the Presbytery of Monmouth on May 23, 1995, and will serve in the position for one year.

"Just recently assigned to First U.S. Army, Fort Gillem, GA, as staff chaplain," says **Marvin K. Vickers Jr. (E)**, who has attained the rank of colonel.

1982 "I've been called as pastor at Community Presbyterian Church in Three Rivers, CA, about thirty miles east of Visalia, CA, right below the southern entrance to Sequoia National Park," writes **Keith E. Edwards (B)**. "Yes, it's beautiful, and yes, it's a tough place in which to live and serve, but someone's gotta do it!" Edwards is also in the D.Min. program at Fuller Theological Seminary.

Michael J. Gorman (B, '89D) has been chosen as the dean of the Ecumenical Institute at St. Mary's Seminary and University, Baltimore, MD.

John C. R. Silbert (B) completed an interim pastorate at Westminster Presbyterian Church, Greensburg, PA, on June 4, 1995. He and his

wife, **Marion Nimick Silbert (B)**, live in Murrysville, PA.

Gene Smillie (B) works for the Christian and Missionary Alliance in Deerfield, IL.

1983 Thomas W. Blair (B) received a Doctor of Ministry degree from Columbia Theological Seminary in Decatur, GA, on May 21, 1995. His dissertation title was "Church School Worship: Faithful Ministry to Families with Young Children."

Kathleen Bostrom (B, '81E) had an article published in the March/April 1995 issue of *Horizons* magazine, her second piece of work for that publication. Bostrom and her husband, **Greg Bostrom (B)**, are co-pastors of Wildwood Presbyterian Church, Wildwood, IL.

"Having enjoyed a year-long sabbatical in Paris and Oxford, I recently learned that I have received tenure from Vassar College," writes **Mark S. Cladis (B)**.

Susan Renninger Garrett (B) joined the faculty of Louisville Seminary in the fall of 1995. Before that she spent seven years at Yale Divinity School, where she was the Lillian Claus Associate Professor of New Testament.

Jin Hee Han (B, '88D) became vice moderator of the Synod of the Northeast at that organization's annual assembly last June. Han lives in Florham Park, NJ.

Class notes

Allan C. Jackson (B) is associate pastor at Mt. Olive Baptist Church in Akron, OH.

W. Gale Watkins (B) has been pastor of Westminster Presbyterian Church, Phoenix, AZ, since April 1995.

1984 James L. Barstow (B) continues in his tenth year as pastor of the First Presbyterian Church, Palmdale, CA, which is the fastest-growing church in its presbytery. His congregation was featured in Carl George's recent book *The Coming Church Revolution*.

"I was installed as pastor of St. Andrew's Presbyterian Church, Waterloo, IA, in November 1994," says **Barbara P. Patton (B)**. She is also a board member of Habitat for Humanity and volunteers as a night chaplain at a local hospital.

"I recently completed a two-and-a-half-year term as an interim pastor in the Presbytery of San Diego," writes **Gary Robertson (B)**, who worked for the presbytery as a minister-at-large. In December he finished his master's degree in marriage and family counseling at San Diego State University, and is planning to work in pastoral counseling, congregational care, and marriage and family therapy.

1985 "I am presently employed by St. Francis Medical Center in Trenton, NJ," writes **J. Wesley Brown II (B)**. "I am a psychotherapist and case manager in the Partial Hospital Program and

Acute Care Inpatient Service in the Department of Psychiatry."

Victoria C. Brown (E) is director of Christian education at the First Presbyterian Church, Medford, OR.

William P. Brown (B) has been promoted to the rank of associate professor of Old Testament at Union

Theological Seminary in Virginia.

Donald Hardie Fox (B) writes "I'm sorry that I missed my tenth reunion in May. My Princeton High School twenty-fifth reunion was in October!" He is in his seventh year—"my sabbatical year!"—as pastor of St. John's United Church of Christ in La Crosse, WI.

Charles A. Gieschen (M) is senior pastor of Trinity Lutheran Church in Traverse City, MI, and was recently awarded a Ph.D. in ancient and biblical literature from the University of Michigan. In 1994 he spent a six-month sabbatical at the University of Oxford, England, and presented a paper at the Ehrhardt Seminar at the University of Manchester.

African-American Alums of Princeton

Many of Princeton Theological Seminary's alumni/ae have led active lives both in the church and in public service, and PTS's African American graduates are no exception. William Alfred Byrd, an African American alumnus from the Class of 1894, was both a pastor and one of the founders of the National Association for the Advancement of Colored People—the NAACP.

Byrd was raised in Winsboro, NC, shortly after the Civil War. In 1891 he graduated from Biddle College, a Charlotte, NC, Presbyterian seminary for African Americans. He entered Princeton Theological Seminary that same year as the only African American student in his class. During his studies at Princeton he was both an honor student and treasurer of his class.

After Byrd's 1894 PTS graduation, Biddle College extended him an extraordinary invitation. After serving a year as a pastor, they told him, he could return and become president of Biddle College—on the condition that he not champion civil rights.

Byrd refused. "If I was allowed to go to Princeton and be an honor student and graduate, why is it that I can't go back to North Carolina and spread the message and try to do the same thing at Biddle?" he reportedly asked. Instead of going to Biddle, he spent two years as pastor of two rural congregations in Ebenezer, NC. He then went to Cotton Plant, AK, where he became principal and chaplain of the Cotton Plant Industrial Academy, a secondary school for African American students. The school grew enormously under his guidance.

When Byrd's wife contracted malaria, the family moved to Rochester, NY, where in 1905 Byrd became pastor of Trinity Presbyterian Church. W. E. B. DuBois invited Byrd to a meeting of black intellectuals in Niagara Falls. The participants formed the Niagara Movement, out of which was born the NAACP in 1908.



In 1918 Byrd moved to Jersey City, NJ, to become pastor of Lafayette Presbyterian Church and to establish a branch of the NAACP, which eventually became the largest chapter in the entire organization. He also helped start the National Urban League.

In 1928, Byrd was expelled from his church and presbytery, probably because he advocated bringing more black leadership into the presbytery. (The reason given at the time was that he had repaired the church manse without consulting the elders.) He became pastor of Jersey City's Community Church, a nondenominational church which he founded. Several years later he declined an offer of reinstatement from Lafayette Church and his presbytery—"I know that I am a Presbyterian whether you accept me or not," he told them—and spent the rest of his life at Community Church.

Byrd's son Franz has established an award in memory of his father, which is given every year to the PTS student who has contributed most significantly to the life of the Seminary during his or her time on campus.

Class notes

1986 "In May 1995 I was elected assistant professor of social work at Southwestern Baptist Theological Seminary in Ft. Worth, TX, and received my Ph.D. from Southwestern," writes **John E. Babler (b)**. Babler also serves as a hospice program consultant.

Judith A. Ross Crilley (B) lives in Grapevine, TX. "Ordination hasn't happened yet, but I'm making some connections in Grace Presbytery," she says.

Brendan P. Dempsey (B) is pastor and head of staff at the First Presbyterian Church, Freeport, IL. He also began a D.Min. program at McCormick Theological Seminary in pastoral care this fall.

1987 **Daryl M. Balia (M)** is associate professor of church history and dean

of the faculty of theology at the University of Durban-Westville in Durban, South Africa. His most recent book, *Perspectives in Theology and Mission from South Africa*, was published in 1993 by New York's Edwin Mellen Press.

Nansi H. Hawkins (B) was a delegate to the 1995 General Synod of the United Church of Christ. She is pastor of Bethany United Church of Christ in Lafayette Hill, PA.

Bruce D. Tacy (B) is chairperson of the board of trustees of Sharon Savings Bank, located in Darby, PA, where he is pastor of the First Presbyterian Church.

"On May 8, 1995, our church, Green Valley Presbyterian Church, Henderson, NV, celebrated our first anniversary in our new building," writes **Hilda**

G. Pecoraro (B), the church's pastor. Pecoraro also serves as moderator of the Presbytery of Nevada.

Barbara T. Porizky (B) is a parish affiliate at Miami Shores Presbyterian Church, Miami, FL. She began work on a D.Min. at Miami's Barry University this fall.

J. Patrick Vaughn (B) is pastor of Tirzah Presbyterian Church near Waxhaw, NC, and of Old Waxhaw Presbyterian Church near Lancaster, SC. He is continuing his training as a pastoral counselor and has written articles for the *Journal of Pastoral Psychology*, the *Journal of Pastoral Care*, and *Quarterly Review*.

1988 **Keith D. Lawrence (B)** received a Doctor of Ministry degree from McCormick Theological Seminary in June 1995. He

lives in Huntingdon Valley, PA and is pastor of Fox Chase Memorial Presbyterian Church in Philadelphia.

Joanne Martindale (B) is in her seventh year as a chaplain at Trenton Psychiatric Hospital, Trenton, NJ. She has supervised eighty-two Princeton field education students. She is also a chaplain in the New Jersey Army National Guard, with the rank of captain, and is parish associate minister at the First Presbyterian Church, Dayton, NJ.

"I received a new call to Brenham Presbyterian Church, Brenham, TX," says **Brad Munroe (B)**. "I'm loving the rural life between Houston and Austin!"

Timothy R. Sahr (B) lives in Columbus, OH. He is executive assistant to the commissioners of the Franklin County Board of Health and continues his graduate studies in the sociology of religion.

Joy A. Schroeder (B) is in the Ph.D. program in the history of Christianity at the University of Notre Dame.

1989 **Mark K. George ('89B, '95D)** received his Ph.D. from Princeton last May and is the primary caregiver for his two small sons.

George Henderson (B) is pastor of St. Paul's Baptist Church in Utica, NY.

Cynthia L. Rigby (B) began a position at Austin Theological Seminary last fall as an instructor in systematic theology.



Weddings & Births

Weddings

Laurie Anne Fatta to David Charles Smith ('87B), September 23, 1995
 Lisa Vinogradov to Steven Craig ('88B), July 16, 1995
 Sarah E. Richardson ('88B) to Gordon Hagena, August 11, 1995
 Judy J. Middleton ('89B) to Joseph C. Zingaro, March 18, 1995
 Ann Moore to Rodney L. Newman ('89B), July 8, 1995
 Katheryn Barlow ('90B) to Henry "Gray" Williams, July 29, 1995
 Jung Yeon Kim to Eun Sik Cho ('90B), June 24, 1995
 Linda Lane ('92B) to Timothy Bortell ('94B), June 18, 1994
 Susanne Melissa Woolery to Andrew R. Clark ('94B), September 9, 1995

Births

Joseph Albert Rorem to Kate Skrebutenas ('78U) and Paul Rorem ('80D), September 15, 1994
 Kyle Robert to Jamie and Robert ('85M) Ashburn, July 18, 1995
 Stephan Paul Gieschen to Kristi Kienas and Charles A. Gieschen ('85M), May 9, 1995
 Jonathan Slack Lenz to Cynthia Slack Lenz ('87E) and David Lenz ('86B), September 11, 1995
 Ryan Spencer Martindale-George to Joanne Martindale ('88B) and Mark K. George ('89B), January 16, 1995
 James Adrian to Donna Jean and David A. ('90B) deSilva, March 16, 1995
 Ashley Danielle to Reyna and Ricardo ('90B) Green, June 3, 1995
 Caroline Grace to Melanie and Gregory C. ('91B, '92M) Faulkner, September 11, 1995
 Jacob Dixon to Debra and Ron ('92B) Rienstra, August 1, 1995

Class notes

Eddie Soto (M) is an international mission worker at Fortaleza Theological Seminary, Fortaleza, Brazil. Last May the seminary was visited by a group from Presbyterian and Reformed Ministries of North Carolina, and last July was visited by a work group from Overbrook Presbyterian Church in Richmond, VA.

1990 On August 1, 1995, **Alf E. Halvorson (B)** began a new position as associate pastor of pastoral care and evangelism at the First Calvary Presbyterian Church in Springfield, MO.

1991 **Roberta R. Arrowsmith (B, '94M)** writes that she received her Master of Theology degree in 1994, and has been elected to the board of trustees of Lower Bucks Health Foundation. She lives in Newtown, PA, and is associate pastor of Newtown Presbyterian Church.

Rudy Gonzalez (M) is a professor of New Testament at The Criswell College, Dallas, TX, a job he started on August 1, 1995. He is also

pastor of Primera Iglesia Bautista Mexicana de Dallas.

Scott A. Huber (M) passed the written and oral comprehensive examinations for his Ph.D. at the Catholic University of America last January.

Christopher M. Myers (B) became associate pastor of the First United Methodist Church, Mt. Pleasant, IA, last July. He had been pastor of Linden United Methodist Church in Waterloo, IA, for the previous four years.

Lisa D. Vincent-Morrison (B, '94M) was a delegate to last summer's United Nations Conference on Women in Beijing, China, with the Center for Women and Religion. She lives in Colorado Springs, CO.

1992 "I had the opportunity to go to the Holy Land last spring, to meet the people and see the sights," says **Rachel Hamburger (B)**. "It was an amazingly rich, thoughtful experience."

1993 **Linda K. Grounds (b)** graduated *summa cum laude* from Bethel Theological Seminary last May, and now pastors two churches in rural Minnesota.

Bob Higgs (B) is pastor of St. Columba's Presbyterian Church in Lusaka, Zambia. He sends special thanks to a group of alumni/ae whose churches are helping to pay his student loan debts: **Michael Bongart ('92B)** of the First United Presbyterian Church in Mingo Junction, OH; **Graham Robinson**

('93B) of Southminster Presbyterian Church in Mt. Lebanon, PA; **Rebecca Maul ('93B)** of Buena Vista Presbyterian Church in Buena Vista, VA, and her previous church, Ambler Presbyterian Church in Ambler, PA; **Ruth Ann Christopher ('93B)** of Faith United Presbyterian Church in Pen Argyl, PA; and **Kari McClellan ('76B)**, Higgs's former field education supervisor, of the First Presbyterian Church in Levittown, PA. "Ministry

swamped by newspaper and fruit vendors. It amazes me daily that somehow these people keep showing up, selling their wares. Somehow they manage, don't ask me how." Still, Higgs writes that he is enjoying his time in Africa. "Naturally, my Zambian colleagues are asking me about the possibility of study in the U.S.," he says. "'Of course,' I told them, 'there is only one place to go—Princeton.'"



Rachel Hamburger ('92B), far right, spent last spring visiting the Holy Land.

here is a study in extremes," Higgs writes. "My congregation is a racially mixed group (predominantly black) of about two hundred, with another one hundred in Sunday school....Most of our members are upper class.... I have a nice house next to the church. But it is surrounded by a twelve-foot-high fence and my windows and doors are secured with thick burglar bars. At times, it's like living in a comfortable prison. Wherever you go, poverty is an ever-present fact of life. At the shops you are literally surrounded by people trying to sell fruit, baskets—anything. At a traffic light your vehicle is

Jin S. Kim (B), Tucker, GA, was elected moderator of the Coalition of Korean American Ministries.

Peter Loughman (B) is associate pastor of the First Presbyterian Church, Enid, OK.

"I've been moved," writes **Howard L. White (B)**. "I'm now pastor of Williamsville United Methodist Church in Williamsville, IL."

1994 **Robert Owen Baker (M)** is working on a Ph.D. in New Testament studies at Baylor University. He lives in Hewitt, TX.



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Class notes

"Just finished an internship in a congregation on Long Island," writes **Diane Bowers (B)**. She began work on an master's degree at Gettysburg Lutheran Seminary in the fall.

"Still unemployed, still a volunteer adult Scripture educator," writes **Alice H. Brown (E)** of East Brunswick, NJ.

Thomas M. Hickok (B) studied in the Th.M. program in ethics at New College, University of Edinburgh, Scotland, through September 1995, and then returned

to Navy chaplaincy in the United States.

Katie Loughman (E) lives in Enid, OK, and is "enjoying life as a new mom."

On the Shelves

Have you ever wished that you could ask for a PTS professor's recommendation before buying a book? **On the Shelves** features book recommendations from a variety of Princeton Seminary faculty, with the hope that these suggestions will help alumni/ae choose books that will facilitate their professional and personal growth.

From A. K. M. Adam, assistant professor of New Testament:

Hermeneutics: Ancient and Modern, by Gerald Bruns. New Haven: Yale University Press, 1992. Bruns sets out a lucid, readable perspective on the ways people have struggled to make sense of texts—from Delphic prophecies to Scripture to twentieth-century philosophy. Bruns deals sensitively with the ancient interpreters and their importance for modern hermeneutical theory. This is a refreshingly sensible book on a topic that generates much nonsense.

Biblical Hermeneutics of Liberation, by Gerald West. Maryknoll: Orbis Books. Second edition, 1995. Gerald West, who lectures at the School of Theology at the University of Natal, describes the situation of biblical interpretation in South Africa, where the tasks of liberation, education, and theological reflection converge. He concludes with a provocative, persuasive account of responsible Bible study.

From Alan Preston Neely, the Henry Winters Luce Professor of Ecumenics and Mission:

Mission Legacies: Biographical Studies of the Leaders of the Modern Missionary Movement, edited by Gerald H. Anderson, et al. Maryknoll, NY: Orbis Books, 1994. This is the most extensive collection of critical biographies of modern missionary leaders, both Protestant and Roman Catholic, currently available. It can be used as a resource book, but I strongly recommend reading the chapters in sequence. They are all engaging, and many of them are spellbinding.

Dead Man Walking: An Eyewitness Account of the Death Penalty in the United States, by Helen Prejean. New York: Random House, 1993. Prejean, a Roman Catholic nun, has written a riveting account of her introduction to Louisiana's (in)justice system. She details how she became immersed in ministering first to condemned murderers and their families, and later to the families of murder victims. Her history and analysis of capital punishment in the U.S. is a disturbing indictment of the legal system, one that cannot be easily dismissed.

Meeting Jesus Again for the First Time, by Marcus J. Borg. San Francisco: Harper, 1994. Borg, a well-known participant in the Jesus Seminar, has written six brief, provocative essays. He makes this branch of contemporary New Testament scholarship accessible to the uninitiated reader.

Having Our Say, by Sarah L. and A. Elizabeth Delany, with Amy Hill Hearth. New York: Bantam Doubleday Dell, 1993. Sadie and Bessie, who were both more than one hundred years old when they wrote this book, do indeed "have their say." Raised in Raleigh, NC, these daughters of the first African American Episcopal bishop in the U.S. came to New York City as young women. Armed with faith in God and confidence in themselves, they broke all kinds of barriers.

From Charles C. West, the Stephen Colwell Professor of Christian Ethics Emeritus:

Yugoslavian Inferno: Ethno-religious Warfare in the Balkans, by Paul Mojzes. New York: Continuum Publishing Group, 1995. For those interested in the role of church and religion in the conflicts in the former Yugoslavia, this is the best-informed, most spiritually sensitive guide available. Mojzes, an American religion professor of Yugoslavian birth, delivers a deep penetration into the agonies of peoples who feel threatened by each other and who grasp, with varying success, for faith to sustain and reconcile them.

Confusions in Christian Social Ethics: Problems for Geneva and Rome, by Ronald H. Preston. London: SCM Press, 1995. This book is a critical history of ecumenical social ethics, from the Stockholm Conference on Life and Work in 1925 to the most recent debates and studies in the World Council of Churches, including Roman Catholic social teachings and studies before and after Vatican II. For a concise, authoritative account of Christian social ethics through churches in dialogue with one another, this book is fundamental.

A Testament to Freedom: The Essential Writings of Dietrich Bonhoeffer, edited by Geoffrey B. Kelly and F. Burton Nelson. San Francisco: Harper. Revised edition, 1995. If just one Bonhoeffer book must be chosen for one's library, this is it. Kelly and Nelson have chosen carefully from Bonhoeffer's writings, presenting his thought in historical context from his earliest years as a pastor to his final days as a conspirator and martyr. Not everything is here, though the book's full bibliography can guide the interested reader to further resources.

Many of these books are available through Princeton Theological Seminary's Lending Library, a service of the Center of Continuing Education. For more information about the Lending Library, please call 609-497-7990.

outStanding in the field



PTS alumnus and pastor Ed Brandt (left) debates fundamentalist minister Dan Allen (right) on a weekly TV show hosted by Hugh Coffman, (seated) in Lancaster County, PA.

"Public Pulpit" on the Airwaves

Prayer in the schools, women in the ministry, morals in the nation. These are topics that Ed Brandt ('85B) addresses not only from the pulpit of Cedar Grove Presbyterian Church in East Earl, PA, where he is pastor, but also on the airwaves.

He and his self-described fundamentalist colleague, Dan Allen, pastor of Bible Fellowship Church in Ephrata, PA, appear weekly on Blue Ridge cable TV in Ephrata. Their program, *Public Pulpit*, is a talk show in the format of CNN's *Crossfire*.

Their Bibles in hand, the two discuss contemporary issues in a religious context. Brandt takes the liberal side, Allen the conservative.

"The show began in September 1994 when Blue Ridge followed up on a proposal we sent them," said Brandt. "It was a hit. Recently an ecumenically-owned cable station in the Greater Harrisburg area picked up the show and now we are seen by 80,000 viewers."

The show, hosted by Hugh Coffman, president of a Lan-

caster County public relations firm, never runs out of topics, according to Brandt. "We get ideas from everywhere," he said. "A show on prayer in the public schools resulted from a story I read about a Buddhist student, a Vietnamese refugee, who was valedictorian of her class in the Los Angeles area. She refused to offer a Christian prayer when giving the prayer at her graduation, opting instead for a moment of silence. Because of this, her speech was edited."

"I defended her on *Public Pulpit* on the basis of separation of church and state."

Brandt and Allen have talked about the O. J. Simpson trial and race, inclusive language, the interpretation of Scripture, and, of course, politics. "The upcoming presidential elections will give us a lot of fodder," Brandt laughed.

Brandt and Allen had never met before the show, although they had read each other's letters to the editor in the local newspaper. "Now that we're talking, we've begun to build bridges of understanding," said Brandt. "We're part of the same church, moved by the same Spirit."

believe in the same God. We just have very different ways of expressing that belief."

Brandt believes the church should not exist in isolation from the culture. "I think the show demonstrates how faith effects the human community," he said.

The Cedar Grove church agrees. "Four families have joined the church because of *Public Pulpit*," Brandt said. "Three of them were previously unchurched. My session supports me and sees this as part of our ministry."

Massachusetts Ministers Help the Homeless

Terry Newberry ('69B), pastor of the First Congregational Church in Harwich, MA, since 1985, and John Erickson ('90B), associate pastor, have made a difference to the homeless people of Cape Cod.

The two started the Harwich Ecumenical Council for the Homeless (HECH) in January 1991, Newberry as founding chairperson and Erickson as founding chaplain. HECH subleases rental housing to formerly homeless families.

"Our goal was to move families out of welfare motels into homes," said Newberry. "Seven churches in Harwich got together to subsidize rentals and provide volunteers to visit families who moved into them."

"We contracted to support each family for a year and help them achieve independence," he explained. "During that year our volunteers connected them with

job skill training and employment opportunities.

"It's not enough to put people in homes," Erickson added. "We have to reintegrate them into the community. If they ask, we help them get food stamps, use the local food pantry, learn to do a household budget. And we offer them pastoral care. As Christians, our most important job is to participate in their lives."

A town of 10,000, Harwich has an unemployment rate of 16 percent in winter, when seasonal jobs dry up on the Cape. "In 1990, we had 100 families in welfare motels and shelters," Newberry said. "Today there are none in motels and only a few transitional people in shelters."

HECH has raised over \$500,000 in five years, Newberry said. The money has largely come from members of churches in Harwich.

The pair is now trying to help other Cape Cod communities start similar housing projects. HECH has bought the first of what they hope will be several homes that volunteers will rehab in cooperation with Habitat for Humanity. HECH has also begun a free childcare center for working parents who can't afford conventional daycare.

"It's really very inexpensive to help people stay in their own homes rather than on the street," Newberry explained. "For as little as \$50 a month toward a rental or a mortgage, we can help people become self sufficient." ■



Terry Newberry (left) and John Erickson helped start the Harwich Ecumenical Council for the Homeless in Harwich, MA, a town on Cape Cod, where they pastor the First Congregational Church.

Obituaries

• **Helen Patterson**

Helen Patterson, a secretary at Princeton Theological Seminary from 1965 to 1972, died on June 18, 1995. She was eighty-eight years old. Patterson, who had lived in Rio Rancho, NM, since 1987, had a career which included office management and secretarial work at the Seminary and for several presbytery offices. While in New Mexico, she was an active member of Rio Rancho Presbyterian Church, where she sang in the choir, volunteered in the church office, assisted with adult education classes, and participated in mission interpretation. She is survived by her cousins, Betty Rupp and John Mercer.

• **Richard H. Baird, 1923B**

Richard H. Baird, who worked in the mission field in the United States and abroad for fifty-one years, died on January 1, 1995. He was ninety-six years old. Baird was a missionary to Korea, where he was born, from 1923 to 1941, and to Colombia from 1942 to 1945. He then worked for the United Presbyterian Church's Board of Foreign Missions as area secretary for its central and western areas, and as a field representative for Korea and the Caribbean area. He managed the Berkeley Presbyterian Missionary Homes from 1969 until his retirement in 1974. He is survived by a son.

• **Albert W. Campbell, 1926b**

Albert W. Campbell, a minister and civil servant, died on October 8, 1994. He was ninety-three years old. After leaving Princeton Theological Seminary, Campbell earned a master's degree from Princeton University. He entered the ministry in 1929, when he became pastor of Home Street Presbyterian Church in New York, NY, a post he held for three years. He became an employment manager for the New York State Labor Department in 1937, where he stayed until his retirement in 1969. He is survived by his wife, Margaret Campbell.

• **Calvert N. Ellis, 1927B**

Calvert N. Ellis, president emeritus of Juniata College in Huntingdon, PA, died on April 7, 1995. He was ninety years old. Ellis taught at Lewistown (PA) High School and at Wilson College

before becoming an assistant professor of biblical studies at Juniata College in 1932. He spent the next thirty-six years there, becoming a full professor in 1934, succeeding his father as president in 1943, and retiring in 1968. He was an ordained minister in the Church of the Brethren; he served as moderator of the denomination's Annual Conference in 1948 and served as a member of the General Board, the denomination's highest administrative body, for nine years. Ellis is survived by his wife, Elizabeth Ellis, and their two children, Elizabeth Anne Cherry and David Wertz Ellis.

• **Laurence S. Knappen, 1927b**

Laurence S. Knappen, a retired public utility consultant, died on April 25, 1995. He was ninety-seven years old. Knappen was an assistant professor of economics at New Jersey's Rutgers University from 1933 to 1941. In 1941 he joined the War Production Board and Office of Price Administration in Washington, D.C., and stayed there until 1946, when he became a public utility consultant. He retired in 1974. He is survived by his wife, Helen Knappen.

• **Percy Clark, 1932B**

Percy Clark, a pastor who served churches in China, Arkansas, Pennsylvania, Iowa, and Illinois during thirty-one years of ministry, died on June 8, 1995. He was ninety-two years old. Clark was a missionary to China from 1932 to 1940. He was a stated supply pastor to four churches in Arkansas from 1941 to 1944, and served as a civilian chaplain at the War Time Service Commission, Baltimore, MD, from 1944 to 1945. He pastored churches in Ulster, Monroeton, and Ulster Village, PA, for ten years beginning in 1946, and then served churches in Iowa and Illinois from 1956 to 1962. For a year before his 1964 retirement, he was a chaplain at Missouri State Hospitals in St. Louis and Fulton, MO.

• **Rudolph Herr Wissler, 1938B**

Rudolph Herr Wissler, former pastor of Suffern Presbyterian Church in Suffern, NY, died on February 15, 1995. He was eighty-three years old. Wissler pastored the Suffern church for thirty-five years, beginning in 1944; he also

served as chaplain of Suffern's Good Samaritan Hospital for sixteen years after retiring from the church. He began his career in 1938 at Florida Presbyterian Church in Florida, NY. He was a member, past moderator, and chairperson of various committees of the Presbytery of Hudson River, and was chaplain of the Suffern Fire Department and the Ramapo Valley Ambulance Corps. He was the co-founder and first president of the Ramapo Valley Community Concert Association of Rockland County, and past president of both the Ramapo Valley Ministerial Association and the Suffern Rotary Club. He received a variety of awards: the Joseph P. Bernstein Memorial Award from the Rockland County Mental Health Association, the New York State Senate Achievement Award for Outstanding Community Service in the field of mental health, a New York State Assembly Resolution of Felicitation for Outstanding Community Service, and Rotarian of the Year from the Suffern Rotary Club for 1973, 1974, and 1986. He is survived by his wife, Sara B. Wissler, and by their three children: Catherine McCumber, Margaret J. Wissler, and Richard R. Wissler.

• **Alfred W. Murschel, 1939b**

Alfred W. Murschel, a minister who served churches in Utah and Illinois during forty years of ministry, died on May 31, 1995. He was eighty-one years old. Murschel was pastor of the First Presbyterian Church, Mt. Pleasant, UT, from 1941 to 1944, and of Community Presbyterian Church in Cedar City, UT, from 1947 to 1948. He then served churches in Stanford, Danville, Lombard, and Woodstock, IL, as well as a mission project for street children in the Philippines. From 1983 until his death, he was parish associate at the Second Presbyterian Church, Bloomington, IL. He is survived by his wife, Virginia Wiggs Murschel, and their two children, Margaret Samuels and William C. Murschel.

• **J. Creighton Christman, 1940B, 1941M**

J. Creighton Christman, a teacher and dean at the Evangelical School of Theology in Myerstown, PA, died



on June 3, 1995. He was eighty years old. Christman was pastor of several Evangelical Congregational Church congregations in Pennsylvania from 1939 to 1964. In 1954 he became a teacher at the Evangelical School of Theology, and in 1971 became a dean at the same institution. He is survived by his wife, Josephine Miller Christman, and their children: Thomas, Philip, and James C. Jr.

• **Richard C. Halverson, 1942B**

Richard C. Halverson, a retired United States Senate chaplain, died on November 28, 1995. He was seventy-nine years old. Halverson retired in March 1995 after serving as senate chaplain for fourteen years; the senate passed a resolution on November 29, 1995, honoring Halverson and expressing its "profound sorrow and deep regret" at his death. A number of senators and religious figures, including evangelist Billy Graham, also issued statements praising Halverson's work. Before coming to the senate, Halverson spent twenty-three years as pastor of the Fourth Presbyterian Church in Bethesda, MD. His career also included serving as pastor of churches in Missouri, California, and Washington, D.C. From 1966 to 1983, he was chairperson of the charity World Vision-U.S. He is survived by his wife, Doris Grace Seaton Halverson, and their three children: Richard C. Halverson Jr., Stephen S. Halverson, and Deborah Halverson Markey.

• **Robert L. Lucero, 1942b**

Robert L. Lucero, who served churches in Colorado, California, Alabama, Ohio, and Michigan during a career that lasted thirty-one years, died on July 4, 1995. He was seventy-nine years old. Lucero's ministry began in 1945, when he became pastor of San Pablo Presbyterian Church in San Pablo, CO. In 1949 he became pastor of Iglesia del Buen Pastor and director of the House of Neighborly Service in Azusa, CA, where he stayed until 1952. He then served churches in Athens, AL; Tontogany, OH; Toledo, OH; and Grosse Point, MI. From 1965 until his retirement in 1976, he was a counselor for the State of Michigan Vocational Rehabilitation Service.

• **Noel A. Calhoun Jr., 1945B**

Noel A. Calhoun Jr., who served churches in New Jersey, Pennsylvania, Ohio, and Florida during a ministry that lasted thirty-eight years, died on February 8, 1995. He was seventy-four years old. Calhoun was a U.S. Navy chaplain in China from 1945 to 1946. Upon returning home he became pastor of the First Presbyterian Church in Fanwood, NJ. He was pastor of the First Presbyterian Church in Bradford, PA, from 1953 to 1959, and was senior pastor of Westminster Presbyterian Church in Akron, OH, from 1959 to 1974. He pastored Hope Presbyterian Church in Winter Haven, FL, from 1974 until his retirement in 1983. He was active in presbytery work, directed camp and conference programs for young people, and was instrumental in establishing a home for the elderly in Bradford, PA. He is survived by his wife, Cynthia Calhoun, and their children: Elizabeth Calhoun Manor, Noel A. Calhoun III, and David L. Calhoun.

• **Robert L. Lindsey, 1945M**

Robert L. Lindsey, who spent forty-two years as a pastor in Israel, died on May 31, 1995. He was seventy-seven years old. Lindsey was pastor of Narkis Street Baptist Church in Jerusalem, Israel, under the appointment of the Southern Baptist Foreign Mission Board, from 1945 until his retirement in 1987. He was the author of numerous articles and monographs, as well as the three-volume *Greek Synoptic Concordance* and three other books: *A Hebrew Translation of Mark*, *Jesus: Rabbi and Lord*, and *The Jesus Sources*. At the time of his death, Lindsey, in association with the Jerusalem School of Synoptic Research, was involved in writing the *Jerusalem Synoptic Commentary*, a new annotated English translation of the Gospels, and a side-by-side comparison of synoptic Gospel texts with a nearly literal English translation. He was also helping to create an interactive CD-ROM of basic introduction to the Jerusalem School and to his own theories about the synoptic Gospels. A foundation called HaKeshet has been started by Lindsey's daughter and son-in-law Lenore and Ken

Mullican, which is dedicated to promoting Lindsey's research and that of the Jerusalem School. Lindsey is survived by his wife, Margaret, and by their six children.

• **Eugene L. Daniel Jr., 1948G**

Eugene L. Daniel Jr., former candidate secretary of the Board of World Missions, died on April 25, 1995. He was eighty-four years old. Daniel served the Presbyterian Church (US) Board of World Missions from 1951 to 1964. He was a missionary in Korea from 1947 to 1951, and served as an associate pastor of Myers Park Presbyterian Church in Charlotte, NC, from 1964 until his retirement in 1975.

• **James L. Getaz Jr., 1949B**

James L. Getaz Jr., an electrical engineer and pastor who served rural churches in Delaware, New York, and New Jersey, died on September 25, 1995. He was seventy-eight years old. Getaz spent five years as an electrical engineer for the Ingersoll-Rand Company in Philadelphia, PA; Boston, MA; and Houston, TX, before his ordination in 1949. He then served as pastor of Head of Christiana Presbyterian Church in Newark, DE, from 1949 to 1952; Hamptonburgh Presbyterian Church in Campbell Hall, NY, from 1952 to 1958; Nicolls Memorial Presbyterian Church in Old Forge, NY, from 1959 to 1966; and Greenwich Presbyterian Church in Bridgeton, NJ, where he was called in 1967. Getaz retired in 1979. He is survived by his wife, Margaret Getaz, and their children: Margaret Zumoff, Marie Dexter, James Louis Getaz III, and Elizabeth Getaz.

• **Catherine H. Sulyok, 1951E**

Catherine H. Sulyok, who served as a missionary with the United Presbyterian Church's Board of National Missions in Oklahoma and Texas, died on March 11, 1995. She was seventy-five years old. She was also director of Christian education at churches in New York, New Hampshire, New Jersey, and Vermont. She was the wife of Kalman L. Sulyok ('56D), who predeceased her. She is survived by their children: Shirley S. Klinger, Marion S. Hosler, Peter A. Frenzel Sulyok, and Paul D. Sulyok.



• **Walton G. Herbert, 1958M**

Walton G. Herbert, a United Methodist minister who served churches in Nebraska, New York, and New Jersey, died on February 16, 1995. He was seventy-one years old. His longest pastorates were with Calvary United Methodist Church in Elizabeth, NJ, where he served from 1955 to 1963, and the First United Methodist Church in Ridgefield Park, where he served from 1965 to 1972. He was also director of Fishermen's Cove Retreat House, Ocean Grove, NJ, from 1972 to 1973, and served as director of Northeast States Region World Home Bible League in South Holland, IL. Herbert is survived by his wife, Dorothy Herbert.

• **Carl E. Ericson, 1959B**

Carl E. Ericson, former pastor of Beulah Presbyterian Church in Orion, IL, died on March 13, 1995. He was eighty-one years old. Ericson also served Knox Presbyterian Church in Falls Church, VA, from 1959 to 1967, and was pastor of the Sixth Presbyterian Church in Pittsburgh, PA, from 1967 to 1969. He is survived by his wife, Mary Katherine Ericson.

• **Herbert Hodgson, 1960B**

Herbert Hodgson, a former chaplain and university administrator, died on March 14, 1995. He was sixty years old. Hodgson was first an assistant chaplain and then chaplain at Rensselaer Polytechnic Institute in Troy, NY, from 1960 to 1968. He worked for one year as a training officer in the Office of Economic Opportunity, Charleston, WV. In 1969 he became assistant director of the Experimental Freshman Program at the University of California-Davis. From 1971 to 1974 he was a head resident at the same school, and from 1974 until his retirement in 1992, he was residence hall manager. He is survived by his wife, Grace Geerdes Hodgson, and their children, Rebecca, John, and Mickel.

• **E. William Gleditsch, 1963B**

E. William Gleditsch, former minister of Pleasant Hill Presbyterian Church in Wexford, PA, died on February 26, 1995. He was seventy years old. At the time of his death, Gleditsch was manager of Mark's Amoco, Cranberry, PA. He

had also served as a counselor to delinquent boys at the Youth Development Center, New Castle, PA, from 1969 to 1987, and was a volunteer firefighter with the Warrendale Fire Company. He is survived by his wife, Shirley Roach Gleditsch, and their daughter, Judy Jewell. He was predeceased by their son, Michael Gleditsch.

• **Robert H. Mask, 1965B**

Robert H. Mask, an army chaplain who attained the rank of major, died on March 3, 1995. He was sixty-five years old. Mask became an army chaplain in 1967. He was pastor of St. Mary's United Presbyterian Church in St. Mary, WV, from 1965 to 1967.

• **John H. Sorenson, 1968M, 1987P**

John H. Sorenson, a minister who started the humanities program at the Medical College of Pennsylvania in 1975, died on August 9, 1995. He was sixty-two years old. Sorenson taught biomedical ethics and directed the program he founded for eighteen years. His ministry also included service as a U.S. Army chaplain from 1958 to 1965, and social work in prisoner rehabilitation and community health services. He was associate pastor of the First Presbyterian Church, Plainsfield, NJ, from 1965 to 1968, and a caseworker for the Morrow Association on Correction in Trenton, NJ, from 1968 to 1970. His most recent pastorate was at Westminster Presbyterian Church in Dayton, OH. Sorenson is survived by his wife, Patricia, and their two children, Mary and Mark, as well as by two stepdaughters, Deborah and Pamela Karner.

• **John R. Bailey, 1975B**

John R. Bailey, a minister who served churches in Montana, Wyoming, Arizona, and New Mexico, died on May 6, 1995. He was fifty-two years old. Bailey was pastor of three yoked churches in Winifred, Roy, and Hilger, MT, from 1976 to 1981. He was then pastor of Guernsey Presbyterian Church in Guernsey, WY, from 1981 to 1985, and of the First Presbyterian Church in Bisbee, AZ, from 1985 to 1988. From 1988 until his death he was pastor of the First Presbyterian Church, Lovington, NM.

• **Fred Stashkevetch Jr., 1975B**

Fred Stashkevetch Jr., pastor of Ashland Presbyterian Church in Cockeysville, MD, died on August 14, 1995. He was forty-nine years old. Stashkevetch was in the process of joining the Orthodox Church in America, an Eastern Orthodox Christian denomination, and was preparing to leave Ashland to teach Old Testament at St. Tikhon Orthodox Theological Seminary in South Canaan, PA. His ministry began in 1975, when he became pastor of East Bethany Presbyterian Church in Bethany, NY, a post he held until called to the Cockeysville church in 1982. He was a member of the U.S. Army Reserves for eleven years, and served as a chaplain at Walter Reed Army Medical Center in Washington, D.C. during the Persian Gulf War. He is survived by his wife, Barbara Sage Stashkevetch, and their two daughters, Amy Moore and Anne Stashkevetch.

• **Otto Carl Wartenburg, 1975B**

Otto Carl Wartenburg, the dean of admissions at Swarthmore College, died on August 9, 1995. He was forty-eight years old. Wartenburg's career, which was spent largely in academic settings, included time as assistant dean of students at Princeton University in the mid-1970s. He returned to Princeton in 1983 as a senior admissions officer, and from 1985 to 1992 was assistant to the university's president. He became admissions director at Swarthmore in 1993 and was made dean of admissions in 1994. A leader in efforts to widen educational opportunities for disadvantaged young people and to curb alcohol abuse among the young, he was a consultant to the North Carolina Governor's Institute of Alcohol and Substance Abuse, a member of the advisory board of the Recovery Institute of San Francisco, and executive director of both the Action Congress on Responsible Drinking and the Graduate Inter-Club Council, both at Princeton University. He worked with the university's eating clubs and was a trustee of the Mercer County Council on Alcoholism. He is survived by his sons, Andrew and Mark, and by his fiancée, Susan Garrity.

investing in ministry



The Reverend Chase S. Hunt is the Seminary's director of planned giving.

Let me introduce a new friend of mine, but one who has been a friend of Princeton Seminary for many years. Monroe Rosenthal is a native of Troy, NY, and lived in that part of the country until World War II and army service took him to the Philippines. After the war, Mr. Rosenthal received his B.A. from Providence College and began his career as a civilian employee with the air force in Kansas and Missouri. He then became a nurse and worked for more than twenty years in geriatrics at the Arkansas Valley Regional Medical Center.

In retirement, Mr. Rosenthal lives in La Junta, CO, where I recently met him in person for the first time. His life there is an active, satisfying one which includes several hours a week as a volunteer helping meet the needs of shut-ins in the community, and participation in a number of civic groups.

Monroe Rosenthal and I were brought together by his interest in the Seminary and the deep satisfaction he finds in giving financial support toward the education of those preparing here for service to the church. One way of doing so that appeals to him is through the Princeton Seminary Fund, our pooled income fund. His gifts to that fund give him income for life, which is distributed quarterly in proportion to his share of the fund. He also receives a charitable

deduction for income tax purposes whenever he makes such a gift. Upon his death, the pooled income fund gifts he has made through the years will be removed from the fund and become the property of the Seminary for the purpose expressed in the formal agreements drawn at the time his gifts were made. "This way of giving to the Seminary is ideal for me," he told me.

Perhaps supporting the Seminary through the Princeton Seminary Fund would bring you the joy and satisfaction it brings Monroe Rosenthal. Such gifts may be made in amounts of \$1,000 or more. Participants must be fifty years of age or older. For more detailed information about this or any other type of planned giving arrangement offered by the Seminary, please contact me at 609-497-7756.

Gifts

This list includes gifts made between July 1, 1995, and October 26, 1995.

Mrs. Marian S. Rian to the Scholarship Fund
Mrs. Helene E. Sackmann to the Alumni/ae Roll Call

In Memory of

The Reverend Dr. Willis A. Baxter ('38B) to the Scholarship Fund
The Reverend Dr. Harry L. Bowlby ('04B) to the Annual Fund
Mrs. Helen Borthwick to the Alumni/ae Roll Call
The Reverend Dr. Henry Seymour Brown (1900B) to the Annual Fund
The Reverend Alexander T. Coyle ('30B) to the Scholarship Fund
The Reverend Dr. William H. Felmeth ('42B) to the Annual Fund
The Reverend Dr. Donald H. Gard ('46B) to the Alumni/ae Roll Call
The Reverend Dr. Merle S. Irwin ('43B) to the Annual Fund
Mr. Walter E. Kuehne to the Annual Fund
The Reverend Dr. Robert Lisle Lindsey ('45M) to the Alumni/ae Roll Call
Mrs. Norma Macleod to the Mrs. Norma Macleod Memorial Scholarship Fund
Mrs. Elizabeth D. Newcomer to the Alumni/ae Roll Call
Mrs. Marguerite Osmers to the Annual Fund
Mrs. Charlotte Renninger to the Scholarship Fund
The Reverend Dr. Edwin H. Rian ('27B) to the Reverend Dr. Edwin H. Rian Memorial Scholarship Endowment Fund and the Miller Chapel Renovation Fund

In Honor of

The Reverend Dr. David L. Crawford ('47B) to the Alumni/ae Roll Call
The Reverend David DeRemer ('79B) to the Annual Fund
The Reverend Dr. Elizabeth G. Edwards ('62B) to the Annual Fund and the Scholarship Fund
Mrs. Bernice T. Kirkland to the Annual Fund
The Reverend Dr. Bryant M. Kirkland ('38B) to the Annual Fund
The Reverend Raymond E. Little ('47M) to the Annual Fund
The Reverend Dr. Gustav C. Nelson ('54B) to the Dr. Gustav C. Nelson Scholarship Endowment Fund
The Reverend John R. Rodman ('45B) to the Scholarship Fund
The Reverend Robert W. Scott ('38B) to the Annual Fund
Mr. and Mrs. Frank Tonda to the Dr. Gustav C. Nelson Scholarship Endowment Fund
The Reverend Stephen M. Wilson ('82B) to the Scholarship Fund

In Appreciation of

The Reverend Dr. Charles L. Bartow ('63B) to the Drama Program in the Speech Communication Department
The Reverend James S. Weaver ('53B) to the Annual Fund
The Reverend Dr. Walter L. Whallon ('03B) to the Alumni/ae Roll Call

End things

Christmas tends to jog the memory, bringing back thoughts of youthful holidays with family, as well as the loneliness of the first Christmas away from home. When I remember Decembers past, I think of the Christmases I spent as a prisoner of war during World War Two. What I saw and felt gave me a longing for peace and a desire to work for peace.

I enlisted in the army as a medic nearly fifty-five years ago and was stationed in the Philippines. By October 1941, I worked in General Hospital Number Two at Fort McKinley, near Manila. The Japanese attacked within hours of bombing Pearl Harbor, and casualties began to come in. Doctors were frantically busy with serious injuries, including amputations, and I felt a deep sense of pity for those who were suffering. I saw one Japanese aviator who had been shot down. He lay helpless and dying as I stood by his hospital bed, and I could not hate him.

Just before Christmas that year, some of us went to worship at Central Students' Church. Outside, bombs were falling. The minister continued the service as if nothing were happening. "There will be crosses for us to bear," he said in a strong voice, "but we have a great fellowship with God and with each other." As Japanese troops neared the city, we raided a warehouse (with permission) and had a huge feast on Christmas Day.

In late January I began work on a medical unit in a jungle clearing on the Bataan Peninsula. Wounded and seriously ill men lay in tents as well as under trees, some dying. One day we rushed to Cabcaben, a nearby village where the Japanese had dropped phosphorus bombs. A woman was screaming; in her lap lay a chunk of burned meat. It was her baby. I hated the pilot of that plane. I hated the war.

In April we took down the American flag and put up the white flag of surrender. Japanese tanks swept in and surrounded us with barbed wire, and we began the Bataan Death March, in which so many men died. We were

stumbling, beaten, hungry, and miserable. Anyone who tried to escape, or who even wavered from the column to drink water from a ditch, was shot, or shoved back into the line if he was lucky.

At one point I handed my belongings to my companions, saying that I could walk no farther. I sat down. Some soliders came toward me with bayonets. I prayed for strength, and the adrenalin flowed within me. I ran back to my comrades and somehow went on with the march, coming at last to Cabanatuan Prison Camp, in the plains of central Luzon.

At Christmas 1942, we received life-saving food parcels from the great neutral Swedish ship, the *Gripsholm*, under the aegis of the Red Cross.

On Christmas Eve our choir went through the area singing carols. One grateful man told me later that he had given up and was awaiting death. Hearing the singing, he took new courage. Faith became the *sine qua non* of survival in the camp. We held church services and many men professed faith.

Chaplain Frank Tiffany ('32B), a Presbyterian PTS graduate, had a small pre-ministry class for three of us. He talked to me at length about Princeton, hoping I would study there. Frank died on a POW ship bound for Japan, never knowing that I would fulfill his wish after the war.

Before Christmas of 1943, we received food parcels again, from the *Gripsholm* as well as from the Philippine Red Cross. Many of us attended the midnight mass, which was so lovely that we forgot for the moment our deprivation and humiliation. We awoke the next morning to shouts of "merry Christmas!" About a thousand men attended the morning worship service near the camp stage, where later in the day we saw an improvised version of *A Christmas Carol*. We had a Christmas tree made from a bush, bearing ornaments someone had carried from the States.

In early August of 1944, we were moved to Japan, where we worked in factories. A year later, on August 19, 1945, our ranking POW officer declared

that "the day for which we have been waiting is at last here. We are now free men." The Japanese commander added that "war is over," and so it was.

When I think of those years and of the friends who did not make it back, I think that there must be a better way. There is a monument in Lund, Sweden, commemorating the Battle of Lund, in which many Swedes and Danes lost their lives. The monument is constructed of heavy stone and capped with cannon balls spent in the engagement. The inscription reads:

Here lie men whose blood and bones are blended so that no one can deny they were of one race. They were also of one faith, and yet they could not live in peace with one another.

Those of us who were prisoners of war longed for the end of the war and for the coming of freedom and peace, as a thirsty person longs for clear water in the desert. We longed for the end of our sufferings, frequent humiliations, and confinement. We longed to be back under our own flag, but I also thought of the terrible sufferings of other people under other flags. May God lead us to meet one another around the whole circle of the earth as children who seek the peace that is God's gift and our calling. ■



Ernest O. Norquist Jr. ('49B) is pastor emeritus of Bethany Presbyterian Church in Milwaukee, WI.

con ed calendar

Areas



Spiritual Growth and Renewal



Professional Leadership Development



Congregational Analysis and Development



Theological Studies



Conferences



Off-Campus Events

February

5-7



Preaching and Evangelism Richard S. Armstrong

7-9



Spiritual Strategies for Pastoral Conflict Kent I. Groff

12



The Quest for Visible Unity: COCU and Covenant Communion
Michael E. Livingston

12-15



Transforming Congregations to Empower the Vocation of the Laity
Edward A. White

16



The Coming Clash of Civilizations? Charles A. Ryerson III

19



Agents of Hope Donald Capps

26



The Kingdom of God and Contemporary Issues in the Urban Church Brian K. Blount

March

4-6



Inheriting the Promise...And Then Women in Church and Ministry Conference

6-8



Educating Congregations for Peace in the Home: Issues of Domestic Violence Patricia L. Fox

8-9



Discernment: The Art of Finding God's Call in Daily Life
Elizabeth Liebert

11



Off-Campus Event, Trenton, NJ: The Spirituality of African Peoples Peter J. Paris

11-13



Wrestling for a Blessing: The Pain and Promise of Conversational Bible Study Ernest Hess, Carol Lakey Hess

15



God's Plan for Growing Up Faye Burdick, Anne Underwood

18



Themes from Romans for Ministry J. Christiaan Beker

18-21



Change as Blessing and Curse: Reflections for Experienced Interim Pastors Edith A. Gause, Dennis T. Olson

25-28



In Life and Death We Belong to God: Physician-Assisted Suicide and Euthanasia Brian H. Childs

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Following Jesus: A Review of the Ignatian Exercises Kent I. Groff

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inSpire

Princeton Theological Seminary

Can the
Church
Keep Its
Young
People?

The Institute for
Youth Ministry
debuts at Princeton

Princeton in photos

Spring came to Princeton in a hurry this year. At left, the still surface of Lake Carnegie reflects a bird in flight.



in this issue

Features

Spring 1996
Volume 1
Number 4

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On the Cover

El Montecito Presbyterian Church senior high youth group members "hang out" at an open-air mall in Santa Barbara, CA, where their church is also located. From left are Linsey Duddridge, Janina Carrillo, and Hillary George. The photo is by graduating M.Div. senior Keith Kerber.



10 • A "Juel" Among Scholars

Donald Juel, Princeton's Richard J. Dearborn Professor of New Testament Theology, brings a unique Bible study perspective to his Seminary students.

by Barbara A. Chaapel



12 • Bringing Teaching to the Table

PTS trustee Mary Lee Fitzgerald was New Jersey's first female commissioner of education.

by Ingrid Meyer



14 • Christianity's Fast-Forward Future

The Institute for Youth Ministry breathes fresh life into ministry with the church's younger members.

by James Lynch

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from the president's desk

Dear Friends and Colleagues:

The Board of Trustees has authorized ambitious building plans on campus, one project among several being the renovation of historic Miller Chapel.



Named for Dr. Samuel Miller, the Seminary's second professor, the chapel was constructed in 1836. A century later it was moved to its present location, extended significantly, and restored to the purity of its original Greek Revival style that typified colonial architecture.

Today it no longer meets minimum standards of borough safety codes and stands in need of some "T.L.C."

A planning committee, with representatives from the faculty, administration, trustees, and alumni/ae, chaired by James F. Kay, associate professor of homiletics and liturgics, is working with the Princeton architectural firm of Ford Farewell Mills and Gatsch in the initial stages of renovative design.

The proposal calls for constructing a chapel annex to house the offices of the campus pastor and the director of music, with a rehearsal and robing room for the Seminary's several choirs.

The planning committee is committed to preserving the architectural integrity of this building that has meant so much to so many across the years. We will update you on this project as it progresses.

With every good wish and warmest regards, I remain

Faithfully yours,

Thomas W. Gillespie
Thomas W. Gillespie

Letters

Oops!

I could be wrong, but I believe the top right photo on page thirteen of your winter issue [on PTS eating clubs] is of the PTS stickball team, a group of friends who played ball on the quadrangle. I don't think Calvin-Warfield Club existed in 1962. The sign above their heads was the old house sign, stored with other eating club memorabilia in the campus center.

George E. Chorba ('63B, '66M)
New Vernon, NJ

Editor's Note: You're right—we goofed!

Memories

When I was president of Calvin Club, my roommate, John Alexander Bellingham ('41B, '45M), and I invited our girls to commencement. Our faculty guest was Dr. John Kuizenga, professor of apologetics. When we got to the club, pictures of the girls were hung in place of the steel etchings of Calvin and Luther. We were greatly relieved when Dr. Kuizenga commented, "I observe a considerable improvement in the club decor.... These pictures grace the club with much finer beauty than the steel etchings of Calvin and Luther." We were greatly relieved and never knew who had invaded the privacy of 309 Hodge Hall.

Kenneth Campbell Stewart ('41B)
Cornwall, PA

"The Girl I Left Behind"

In the article [on PTS eating clubs] Tom Gillespie recalled the not-too-sentimental song we used to sing when girlfriends were present, or even when they were not:

I can see her tonight, by the old candlelight
The girl I left behind.
I can see her once more, by the old cabin door
Waiting with love divine.
So I gave her a ring, and I promised to bring
Bring the parson back and make her mine.
So I'm going right back, hang my hat on the rack
And wed the girl I left behind.

The parody ended with the suitor's rejection, rather than with wedded bliss. We didn't sing the parody so often as the song itself, which is probably why I can't remember the words of the last half of the parody.

James C. Leeper Jr. ('39B)
Vestal, NY

Please write — we love to hear from you!

Letters should be addressed to:

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email: inspire@ptsmail.ptsem.edu
Letters may be edited for length or clarity, and should include the writer's name and telephone numbers, so that we may verify authorship.

The Benedict Club

I enjoyed the article about the Seminary eating clubs.

At Benedict Club one year, we had a delightful African American lady who was a wonderful cook. I asked her how she prepared meals for such a large group, working from a cookbook which contained only family-sized recipes. She said, "Well, you just take the recipe and you double it, and you just keep doubling it until you have enough for everybody."

Needless to say, there was always enough for everyone.

Fred Sevier ('49B)

Sun City, AZ

A Baptist Perspective

Without being at all surprised, my heart is warmed to see that the president of the Alumni/ae Association is a Baptist pastor.

As a Baptist student at PTS, my chosen ecclesiastical relationships were affirmed, and though my "conservative" theological position was challenged by faculty and students alike, it was always with respect and tolerance. Without changing my theology, I was led to recognize the exegetical and logical weakness of some of the arguments I cherished.

I was taught how to strengthen a position with which my teachers disagreed.

Wallace Alcorn ('65M)

Anstin, MN

Reaching Out

I would like to inform the Class of 1942 that my brother, Dr. William R. Johnston ('42B), is very ill. Letters and cards would help brighten his day.

His address is 1848 Greentree Road, Pittsburgh, PA, 15220.

Marian J. Washington
Lake Placid, FL

on&off Campus

A Gift to Princeton — and Thailand

Horace W. Ryburn ('37B) spent thirty-eight years as a Presbyterian missionary in Thailand, where he helped transform Thai churches and schools from mission churches to parts of the independent Church of Christ in Thailand. He also worked tirelessly to help the Church of Christ in Thailand send students to study in the United States.

Before Ryburn died in 1993, he remembered his alma mater and the country that had become his second home. His will established a permanent endowment fund through the Presbyterian Church (USA)

Foundation to provide Princeton Seminary scholarships to Thai students.

Ryburn was intrigued with Thailand as a child; his pastor had been the principal of Bangkok Christian College, a school founded by Presbyterian missionaries. Years later, after graduating from Princeton, he went to Thailand (then called Siam). He served there for three years before the Japanese invasion during World War Two forced him to flee barefoot to Burma.

Back home, he married Mary Turner. They were the first post-war Presbyterian representatives to arrive in Thailand, where Mary taught English.

Ryburn and Thai church leaders began to shift church leadership onto the shoulders of Thai nationals. The number of

missionaries decreased, and Thai Christians took increasing responsibility for what became the Church of Christ in Thailand.

By 1960, all Presbyterian schools and churches in Thailand were self supporting. In 1976, the Thailand Office of the United Presbyterian Church (USA) closed. Ryburn retired and returned home.

Following Ryburn's retirement, a Thai friend, Suty Gunanukorn, wrote of the deep love and devotion Ryburn had for the Church of Christ in Thailand.

"He was willing to do anything necessary for the growth, strength, and stability of the Thai church. He played a large part in building up Thailand Theological Seminary, and helped develop many institutions, such as the Student Christian Center and the Bangkok Christian Hospital. And he worked hard to obtain scholarship funds to enable the church to send Thai leaders to the United States for study," Gunanukorn wrote.

Through the Ryburns' gift, Thai leaders will come to Princeton. Horace and Mary ensured that the mission to which they devoted their lives — supporting the ministry of the Thai church — will continue.

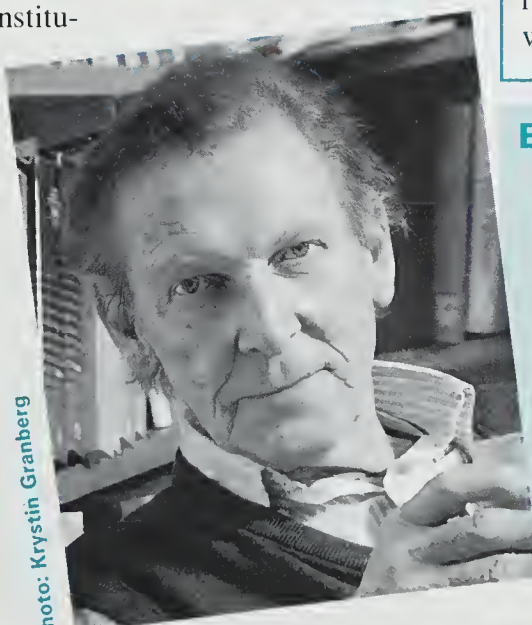
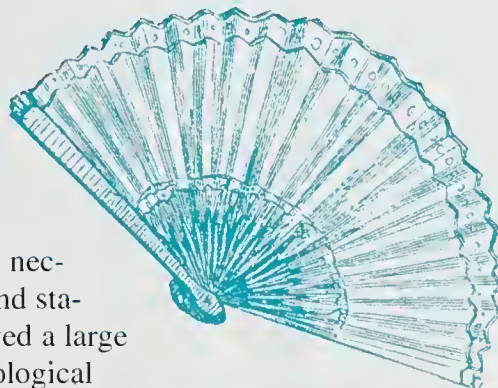


Photo: Krystin Granberg

Are You on the Move?



Have you changed jobs or residences recently? Please write and let us know! If Princeton Theological Seminary has your correct address, you'll be able to vote for your alumni/ae representatives, attend reunion and continuing education events, and participate fully in the life of the Seminary. Please write to the Office of Alumni/ae Relations and update your information today.

Center of Continuing Education Reaches Out

The Center of Continuing Education is working to develop programs with and for the churches' racial and ethnic groups.

The center cosponsored an event for Asian American Christians near Dallas, TX, last September, in cooperation with the Asian Coordinating Council of the Presbyterian Church (USA)'s Synod of the Sun. Choon-Leong Seow ('80B), PTS's Henry Snyder Gehman Professor of Old Testament Language and Literature, led the event, which was on "Wisdom to Cope with Life: Job, Proverbs, and Ecclesiastes." Forty-eight Asian Americans attended, representing seven different Asian groups: Taiwanese, Thai, Korean, Filipino, Chinese, Lao, and South Indian.

Last October, the first PTS Hispanic Pastors' Conference, conducted entirely in Spanish, featured Salatiel Palomino Lopez ('76M, '93D) as the main speaker. Palomino, who is professor of theology and ministry at the Seminario Teologico Presbiteriano de Mexico, Mexico City, Mexico, focused on the topic of ministry within urban realities.

At the same conference, Ana Maria Diaz-Stevens, professor of the sociology of religion at Union Theological Seminary in New York, presented a three-hour seminar on "The Hispanic Church and the Future of Christianity in the USA." Fifteen pastors from Hispanic congregations around the country attended the event. A second Hispanic Pastors' Conference is planned for May 1997.

In March, Peter J. Paris, PTS's Elmer G. Homrighausen Professor of Christian Social Ethics, gave a one-day seminar on "The Spirituality of African Peoples." The seminar was hosted by the Reverend Jacqueline Lewis Melsness ('92B) at Imani Community Presbyterian Church in Trenton, NJ. The day included a discussion of U.S. racism, a look at spirituals and folklore, and a video featuring the work "Revelations" by choreographer Alvin Ailey.

Book in Honor of J. Christiaan Beker

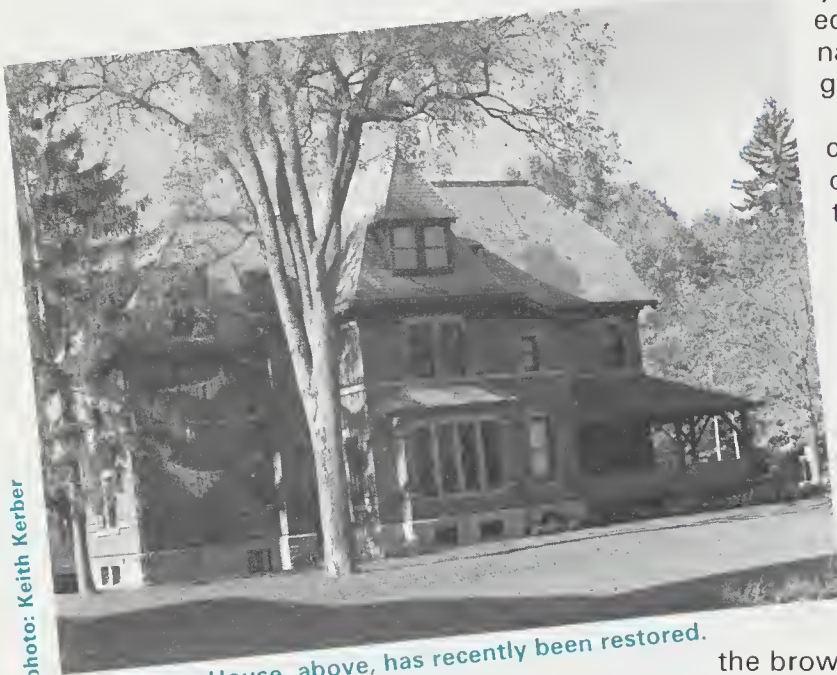
Biblical Theology: Problems and Perspectives, a volume of essays by distinguished biblical studies scholars, was published in late 1995 to honor J. Christiaan Beker (at left), the Seminary's recently retired Richard J. Dearborn Professor of New Testament Theology Emeritus.

Steven J. Kraftchick and Ben C. Ollenburger, who taught with Beker at PTS, and Charles D. Myers Jr. ('76B, '85D), one of Beker's former Ph.D. students, edited the book, which was presented at a dinner in January.

on&off Campus

Seminary Wins Historic Preservation Award

What do a statue of an elephant named Lucy in Margate, NJ, and Princeton Theological Seminary's historic buildings have in common?



Lenox House, above, has recently been restored.

Both won New Jersey State Historic Preservation Awards last year.

The Seminary was honored for stewardship of its magnificent historic buildings, said Rick Lansill, vice president of financial affairs. He and Director of Facilities David Poinsett supervised the renovation of Alexander Hall, Brown Hall, Lenox House, Roberts Hall, and Tennent Hall.

Brown Hall, built in 1865, was the first to receive major restoration. Its stonework was repointed in the spring of 1993, with mortar mixed to match a small bit of the original ribbon pointing discovered under the front portico.

Alexander Hall was next. Built in 1817, it is the Seminary's oldest building and the centerpiece of the main campus. Before starting extensive exterior restoration in 1994, the Seminary hired the Princeton architectural firm of Ford Farewell Mills and Gatsch to discover appropriate restoration treatments, since "there were samples of different colors and types of mortar all over

the building from earlier renovations," Poinsett said.

A professional lab in Brooklyn analyzed the mortar material and created three mortars to match the originals. One was a yellowish color, one grayish tan, and one red.

Three sample panels, one of each color, were then placed on the front of the building, and members of the Seminary community were invited to give their opinions. The Princeton Historic District Review Committee was also consulted, since the Seminary is in Princeton Borough's historic district.

"We went with the red mortar," Poinsett explained, "because it looked best and carried through the theme of the building most effectively."

To complete the restoration, workers scraped and painted the windows, and replaced some of

the brownstone trim under the windows where ivy had "popped out" the original stone. Then they washed the entire building with a special mild acid solution to remove years of grime.

As work was completed on Alexander, the Seminary began restoring Lenox House, located on the corner of Library Place and Stockton Street, and built in 1875 as a faculty home.

"Lenox House, designed by the prominent nineteenth-century architect Richard Morris Hunt, was a diamond in the rough when we began," Poinsett said. "It was covered with dirt and grime. But you could see its beautiful brick work."

The restoration, which again involved Ford Farewell Mills and Gatsch, included testing ways of cleaning the brick, stone, and masonry; as well as restoring the deteriorated wood and original paint scheme.

The brick was power washed, and the deteriorated paint on the windows and doors was analyzed. Karen Sargeant, one of the architects, was thrilled with the results.

"They found two colors which Hunt himself had chosen," she said. "One was a brownish mauve, and the other a bright okra orange."

She compared working on Lenox House to doing detective work. "We used labs, libraries, and the building itself to find the answers to how it should be restored," she said. "We went through several colors for the railings, mixing paint on the site, because today's manufacturers didn't have Hunt's exact colors," she said. The workers even tested cleaning materials to make sure they wouldn't react badly with the salts in the mortar and brick.

The Seminary is taking equal care with the restoration of Roberts Hall and Tennent Hall, which will be completed next fall. Walls are being resurfaced, after a meticulous analysis of the sand, lime, and cement content of the original stucco. The four columns on the porch of Roberts Hall were taken down, stripped to the wood, and reglued, "almost like three-dimensional puzzles," Poinsett explained.

"Two of the originals will be saved and two replaced. We even found a new Ionic capital in a catalog that is 96 percent identical to the original," he said, with the pride of a sleuth who has solved a centuries-old crime.

For Sargeant, who has presented papers in Switzerland and in Washington, D.C. on the Seminary's restoration projects, overseeing the historic face-lifts has been a unique opportunity. "The buildings began to reveal themselves," she said. "You could see them come to life again."

For Lansill, the jurors' remarks in the State Historic Preservation Awards competition made all the work worthwhile.

"They wrote that we have understood our obligation to maintain buildings that have such great historic and architectural significance," he said. "They appreciate the reality that large institutional property owners often see historic buildings as a liability. To our credit, the Seminary has seen them as an opportunity and treated them with the respect they deserve."

New Trustee Joins Board

The Rev. Gary O. Dennis (at left), pastor of La Canada Presbyterian Church, La Canada, CA, was elected to the Seminary's Board of Trustees in January.

Dennis spent the early years of his ministry working with young people. Before seminary, he was a Young Life staffer in the Twin Cities area and in Indiana. After his graduation from Princeton in 1972, he was a youth pastor, first at the Second Presbyterian Church in Memphis, TN, and then at Hollywood Presbyterian Church in Los Angeles, CA.

"Often people leave mainline denominations because there are better programs for their children elsewhere," he said. "I want young people to stay in our churches."

This commitment is why he was asked to be part of a consulting committee for the Seminary's new Institute for Youth Ministry. "Princeton can bring renewal to the church by helping congregations become more effective in their ministry with youth," he said.

Dennis also helped arrange partnerships between Presbyterian Church (USA) congregations and Romanian Eastern Orthodox and Reformed churches, raising over \$1 million for partnerships with sister congregations there. He is currently helping raise \$1.5 million to start eight presbyteries in the Presbyterian Church of North India.

"That mostly rural church works solely with untouchables," Dennis said. "Last year 50,000 untouchables professed their faith and joined churches."

Dennis hopes the partnership between North American and Indian churches will help the ninety-six counties of North India develop economically, and also help lower the region's high illiteracy rate.



on&off Campus

PTS Celebrates Black History Month with a Whirl of Activity

February was a busy month at Princeton Theological Seminary, with students, faculty, staff, and Princeton community members attending Martin Luther King Jr. Day services, discussions, lectures, and a drama presentation, all as part of the Seminary's observance of Black History Month. The Association of Black Seminarians (ABS) organized the month's events.

• This year's Martin Luther King Jr. Day activities were headlined by the Reverend Clarence L. James (right), who worked with King and is the founder and president of Youth Leadership Development Programs Inc. James spoke at Miller Chapel on Monday, January 15, followed by a seminar and lecture on King's legacy. A final Miller Chapel service, held at 7:30 p.m. on the same day, capped the celebration.

In his afternoon lecture, James spoke about the need for Americans to revitalize King's dream. He added that the church has a vital role to play in creating new African American leadership. Each generation, he noted, must find spiritual values anew.

"Morality is not congenital," he said. "No fruits of the spirit can be passed on biologically. We have a need to create new leadership."

• A drama presentation titled *Black People: This is Your Life* played to a standing-room-only crowd in Mackay Auditorium on February 29. Written and directed by Greg Jones, an M.Div. junior, the show featured thirteen actors, each playing the part of a historic black person.

As the evening progressed, actors portraying Sojourner Truth, Malcolm X, Martin Luther King Jr., and a host of others appeared on the stage, with each actor's lines coming from the actual writings or speeches of the characters they portrayed. The show also included skits; readings from the poetry of Maya Angelou, Langston Hughes, and Nikki Giovanni; music; and dance. (The photo at left shows a scene from the drama.)

ABS also presented films by or about black people every Saturday night throughout the month of February.



photo: Elizabeth Clark



photo: Elizabeth Clark



Seventy Women Attend Women in Ministry Conference

The Women in Ministry conference at PTS in March was sponsored by the Center of Continuing Education and featured Nancy J. Ramsay, professor of pastoral theology at Louisville Presbyterian Theological Seminary, as the main speaker. She spoke on how developmental insights about women's life stages inform women's practice of ministry.

During the conference, Elisabeth Schüssler Fiorenza, a professor at Harvard Divinity School, gave the annual Women in Church and Ministry Lecture. Her topic was "Discipleship of Equals: Realizing a Vision."

Women artists from Philadelphia and Princeton, including Linda Juel and Caroline Fenn (whose husbands are members of the Seminary faculty), exhibited their paintings and sculptures, to the delight of many participants. At left is a sculpture by Fenn; above, Schüssler Fiorenza is flanked by Hazel Staats Westover (left) and PTS professor Carol Lakey Hess.



photos: Elizabeth Clark

on&off Campus

Colgate Rochester President Gives Stone Lectures

The Seminary's annual Stone Lectures were given from February 12 through 15 by James H. Evans Jr. (right), president of Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary. His title was "The Social Context of Christian Witness," and the lectures focused on the topics of health, honor, shame, the African American experience, and the vocation of the church in today's world.

The concepts of shame and honor, he said, can help modern scholars understand the challenges presented by slaveowners, who used shame and honor as means of economic and social control. This was tied to sexuality—"black women were constantly violated, and black men were unable to defend 'their' women," Evans noted—and to racial purity.

"One drop of African blood meant shame," Evans said, adding that we "need a new system to honor people without requiring the degradation of other people."

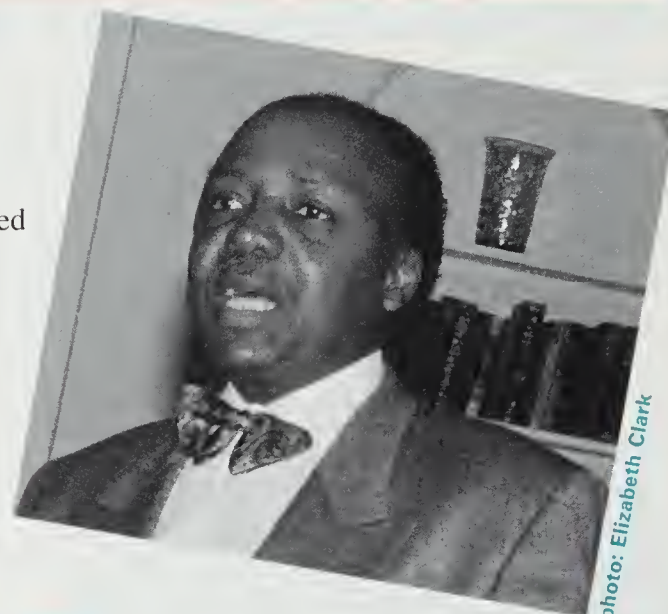


photo: Elizabeth Clark



GA Moderator and Candidates Visit Seminary

John C. Poling and Norman D. Pott, both candidates for moderator of the 1996 General Assembly of the Presbyterian Church (USA), as well as Marj Carpenter, current GA moderator, visited PTS this spring. All three preached at Miller Chapel.

Poling, who visited the campus on March 28, received an M.Div. degree from the Seminary in 1974. He is currently pastor of the First Presbyterian Church, Las Cruces, NM.

Pott, who received an M.Div. degree from the Seminary in 1957, visited PTS on February 20. He is pastor of the First Presbyterian Church, San Rafael, CA.

Carpenter, the current moderator, has been president of the National Federation of Press Women, director of news and information for the Presbyterian Church (US), and news service director for the Presbyterian Church (USA). She said that she is "proud to be a Presbyterian," noting that eleven presidents have attended Presbyterian churches, that Presbyterians have sent more people into the mission field than any other denomination, and that more members of Congress are Presbyterian than are members of any other Protestant denomination.

"We Presbyterians have a big responsibility for what happens in this nation and what doesn't," she said.

Latin American Theologian at PTS

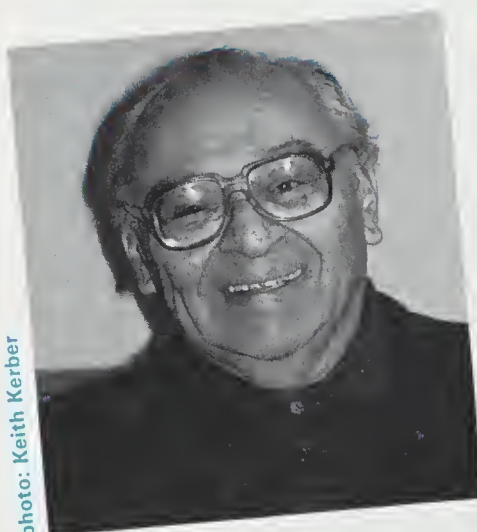


photo: Keith Kerber

Fr. Gustavo Gutiérrez (left), pastor of Instituto Bartolome de las Casas in Lima, Peru, is the 1995-1996 spring term John A. Mackay Professor of World Christianity and a leading liberation theologian. He spoke to the PTS community on April 11 on the topic "Theological Language: Fullness of Silence," subtitled "The Meaning of Liberation Theology."

Gutiérrez is a founding member of ONIS (Oficina Nacional de Investigacion) and the founder of Centro Bartolome de las Casas. He was a theological advisor to the second conference of Latin American bishops, held in 1968, and participated in the "Christians for Socialism" conference in 1973.

Gutiérrez noted that "all theology is contextual, from the starting point of Christian revelation. We cannot have an alive language about God without a lucid and fruitful relationship with the culture and the human experience of a time and a place."

Remembering Japanese American Internment

During World War II, thousands of Japanese and Japanese American citizens were forcibly uprooted from their American homes and businesses and relocated to concentration camps. They were accused of nothing—except of being Japanese.

Princeton Theological Seminary remembered this injustice with the visit of Roy Sano, a bishop in the United Methodist Church and a survivor of the Japanese American internment camps, where he was sent with his family as a teenager.

Sano spoke at a memorial worship service and later to an audience of community members. He was introduced by Sang H. Lee, Princeton's Kyung-Chik Han Professor of Systematic Theology and director of the Asian American program, who called Sano "the pioneer in the field of Asian American theology" and lauded him as a person who has "not one trace of meanness in his bones or his spirit."

In his sermon and talk, Sano discussed his time in the camps and the faith that helped him survive without rancor. He noted that ethnic pride can be a good thing, but not when it helps people "lose sight of the humanity of other people." Such myopia, he warned, is like going deep into a prairie missile silo, where one can no longer see the horizon.

"Can we dredge the depths of hysteria and hatred without losing sight of each other's humanity, without demonizing people, and without launching missiles to do as much damage as possible?" he asked.

on&off Campus

New Faculty Books

Run to your local bookstore! The following new books have recently been written and/or edited by PTS faculty and administrators.

Cultural Interpretation, by **Brian Blount**. Augsburg/Fortress Press, 1996.

The Dead Sea Scrolls, Volume Two: Damascus Document, War Scroll, and Related Documents, edited by **James H. Charlesworth**. Westminster/John Knox Press, 1996.

Exploring the Gospel of John, contributed to by **James H. Charlesworth, Beverly Roberts Gaventa, and Paul W. Meyer**. Westminster/John Knox Press, 1996.

Dictionary of Feminist Theologies, contributed to by **Nancy Duff and Katharine Doob Sakenfeld**. Westminster/John Knox Press, 1996.

The Persistence of Purgatory, by **Richard Fenn**. Cambridge University Press, 1996.

Building Church and Community Ministries, by **Carl Geores**. Presbyterian Church (USA) National Ministries Division, 1995.

Faithful Imagining: Essays in Honor of Richard R. Niebuhr, edited by **Sang H. Lee**, et al. Scholars Press, 1995.

Caesar's Coin Revisited: Christians and the Limits of Government, contributed to by **Max L. Stackhouse**. Eerdmans Publishing Co., 1996.

Homosexuality and Christian Community, edited by **Choon-Leong Seow**, and contributed to by thirteen Seminary professors (see accompanying article).

Tom Long Named Top Preacher

Thomas G. Long, Princeton's Francis Landey Patton Professor of Preaching and Worship, has been named one of the twelve most effective preachers in the English-speaking world.

To find the twelve, Baylor University conducted a survey of 341 seminary professors and editors of religious journals. The winners, according to results reported in a recent issue of *Newsweek* magazine, include Billy Graham, James Forbes, pastor of Riverside Church in New York City, NY, and Gardner C. Taylor, pastor emeritus of Concord Baptist Church of Christ in Brooklyn, NY.

Asked about whether preaching still has the ability to reach its hearers, Long said, "The most powerful form of communication is still one human being standing up and speaking courageous truth."

PTS Professors Collaborate on Timely New Book

Homosexuality and Christian Community, a new book edited by Choon-Leong Seow, PTS's Henry Snyder Gehman Professor of Old Testament Language and Literature, is the first time that thirteen PTS faculty members have collaborated to address an issue in the life of the contemporary church.

Published in January by Westminster/John Knox Press, the publishing arm of the Presbyterian Church (USA), the volume includes thirteen essays on exegetical, interpretive, and practical issues pertaining to homosexuality and the church, and to the ordination of gay and lesbian people.

Seow (pictured below left) had initially planned a volume on gender, sexuality, and theological imagination. However, when he invited his colleagues to contribute, the "response was so overwhelming," he said, "that I had to limit the topic. The mandate of the 205th General Assembly of the Presbyterian Church (USA) in 1993 to study homosexuality and ordination for three years influenced my decision to focus on homosexuality."

The Seminary has considered the subject of homosexuality and the church during this three-year period through informal discussions, public forums, and campus publications.

Seow hopes his book will continue the conversation in the larger community of faith and thereby contribute to the life of the church.

"We wrote as scholars and theological educators, but not only as scholars," Seow said. "We are also people deeply committed to the church. While it is safe to say that homosexuality is not an area of academic interest for any of us, we are all persuaded that it is an important issue facing the church today."

Homosexuality and Christian Community is divided into three sections: one focusing on exegesis ("What Do the Scriptures Say?"), one on hermeneutics ("How Do Scriptures Inform Our Theological Reflection?"), and one on ethics ("How Do We Live Faithfully?").

Contributors to the section on exegesis include Richard E. Whitaker (Old Testament), Brian K. Blount (New Testament), Ulrich Mauser (New Testament and biblical theology), and Seow.

The section on hermeneutics includes essays by Patrick D. Miller (Old Testament), Thomas G. Long (preaching and worship), Mark McClain-Taylor (theology and culture), Charles Bartow (practical theology), and James F. Kay (homiletics and liturgics).

The final section on ethics contains work by Seminary president Thomas W. Gillespie (New Testament), A. K. M. Adam (New Testament), Max L. Stackhouse (Christian ethics), and Nancy J. Duff (theological ethics).

Seow hopes the book will spark "spirited conversations regarding critical theological and ethical matters," just as he believes the Bible itself should do. "Clearly, contributors to this volume are not of one mind on the issue of homosexuality," he said. "Like our forbearers in biblical times, we find ourselves in substantive disagreement. Yet it is imperative that the church decide what it means to be faithful to the Gospel in our day and age."

Westminster/John Knox Press managing editor Stephanie Egnatovich is thrilled with the book, which has sold about twelve hundred copies a month since its January 31 publication and is now in its second printing.

"It's very unusual for a book to be reprinted five or six weeks after publication," she said. "This book is selling well because its subject is timely for the church right now. But it is also a wonderful testimony to the book itself and a compliment to the Princeton faculty."



Student Life

photo: D&S Photo Studio, Kingston, NY



FROM RUSSIA WITH LOVE

PTS senior James Alley and his wife, Joan, adopted their son from an orphanage in Kirov, Russia. Little John Christian Vladimir Alley is now nearly three years old.

Joan, it took place thousands of miles away, in an orphanage in Russia.

Married comparatively late and considered "too old" to adopt an American baby, James and Joan went through the adoption agency World Child, which makes arrangements for American couples to adopt babies from China, the Philippines, or the former Soviet Union. After a home study visit, an interview, and physicals, the couple waited until they received word that a child was available.

That child was little Vladimir Onuchkin, age eighteen months, who had been abandoned almost immediately after birth and left at an orphanage in Russia. The Alleys quickly arranged a flight to Moscow, and from there took an overnight train to Kirov.

Although the little boy's records noted the possibility of a post-natal trauma—the reason, Alley believes, that no Russian family wanted to adopt him—the Alleys found him in good health. Even if the child had been ill, Alley said, "we went over there with the intention that we'd take what we were given. I can't imagine saying no to a child."

After they met their new son twice, they finalized the adoption and renamed the child John Christian Vladimir Alley. A visit to the American embassy to get Johnny a new passport followed, and then they were back on a flight home.

"It happened so fast, it was literally breathtaking," Alley said. "Now he speaks English and is growing by leaps and bounds. He's very affectionate and good humored. Things have really worked out far better than we had any right to expect."

The only Russian word that Johnny remembers, Alley said, is "atu," which is Russian for "giddyup."

"We heard him say that when he got a rocking horse for his birthday," Alley said, "and a friend who speaks Russian translated it for us later."

The Alleys think that Johnny may someday want to investigate his Russian roots, a possibility with which they are comfortable. In the meantime, Johnny gets bigger and brighter every day.

"I often wonder if the parents ever thought about what they were giving up," Alley said. "It's almost too much to consider, and then there's Johnny there in front of you, learning the word for breakfast or whatever, and I get caught up in the moment." ■

Hitting His Stride in the Human Race

Nationally recognized community service pioneer is PTS middler

"If you're organized," says PTS middler Wayne Meisel, "you can accomplish anything." Meisel should know. At thirty-seven, he has accomplished a dizzying array of public service projects, from walking 1500 miles to raise public awareness for volunteerism, to serving as president of the Bonner Foundation, which gives scholarships to young volunteers, to receiving the Jefferson Award, America's Nobel prize for public service. Last year, *Time* magazine named Meisel as one of its most promising young American leaders.

Oddly enough, Meisel's odyssey started out with hardship—as a child he was diagnosed with dyslexia, a learning disability that makes reading difficult.

"In sixth grade, the reading specialist in school told my mother that I would never learn to read," he remembered. "At that point, she took quick action. I was shipped off to the Rectory School, a school for children with learning disabilities in Connecticut.

The school taught me to read, to study. It was hard, but I never felt abandoned or stupid. I felt like I was in a run for my life. I don't know why or how at the age of eleven or twelve I understood that, but I did."

The effort Meisel put into that race has more than paid off. His high school diploma is from the prestigious Lawrenceville School, and in 1982 he graduated *cum laude* from Harvard University. His time at Harvard led to the first of the community service projects that have made up his life's work.

"I found out that Cambridge didn't have a soccer league for kids," he said. "The town fathers were not enthusiastic about my proposal to start one, but they finally said that if I could find thirty coaches, they'd help me set up the league. After the first night of recruiting, my friends and I had signed up 150 student volunteers. I understood at that moment that all the things society had been saying

about young people—that they were apathetic and unwilling to become involved in their communities—were false."

During a post-graduate year at Harvard, Meisel started the House and Neighborhood Development program (HAND), which linked Harvard dormitories (called houses) with the

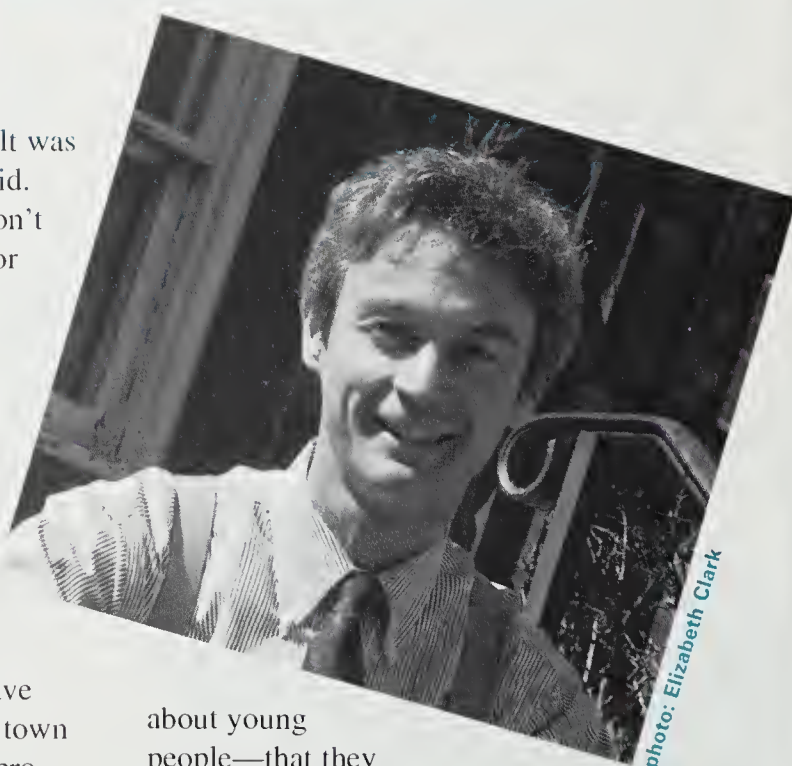


photo: Elizabeth Clark

Student Life

residents of various Cambridge neighborhoods. He left Harvard for Washington, D.C., determined to convince legislators that America needed a national service program for young people. When he ran into "a brick wall," he took the winter of 1984 to walk from Maine to Washington to raise awareness of the fact that "young people did care and wanted to get involved." Students from the eighty-five colleges he visited along the way became the nucleus of the Campus Outreach Opportunity League (COOL), a national public service movement that now involves seven hundred colleges and universities.

Since 1989, Meisel has been president of the Bonner Foundation, which gives scholarships to 1,600 college students across the country in exchange for public service. From 1991 to 1993, as a member of the Presidential Commission on National and Community Service, he was a prime architect of AmeriCorps, a major part of the Federal national community service program.

Although Meisel was raised in the Presbyterian Church—his father was formerly pastor of Nassau Presbyterian Church in Princeton—he "kept a distance between myself and God and the church, because there was a stereotype about who Christians were, and I didn't want to connect with that stereotype. But the idea of coming to seminary was in my head for a long time, and eventually I just couldn't get it out of my mind!"

Meisel finally came to Princeton Theological Seminary, he said, because he "thought about being eighty years old and looking at the Bible and not knowing what I believe. I have been a community activist for fifteen years, and I have seen that those who survive have their spirit in a strong faith base. I look at the challenges society faces, and whether or not we're able to surmount them depends on the church and on people having a faith basis. COOL, for example, is an organization which is not church based, but it is certainly based on Christian ideals."

Meisel's future projects include Dyslexics Untied (a deliberate transposition of the letters in the word "united"), an organization that will serve as an advocate for dyslexics.

"I challenge myself and others to think of their time on earth not in terms of a career, but in terms of their life's work," he said. "I think exploring, living out your passions, and stretching for your dreams is a great way to live." ■

Coming to America

Student Group Helps Newcomers Adjust

Ellis Island is closed. The halls that were once filled with hopeful faces are now home to photographs, tourists, and memories.

But while the means of coming to America have changed, the problems haven't. Newcomers must still make quick adjustments to a new language, foods, clothing, customs, and culture, often while simultaneously doing other significant work. Princeton Theological Seminary helps foreign students navigate this difficult passage in many ways—one of the most significant is the PTS International Students' Association (ISA).

The ISA is a group of students who have come from foreign countries to study at the Seminary for anywhere between nine months and many years. (Each year, PTS has approximately seventy foreign students, who hail from Australia, Egypt, Tanzania, Ghana, Korea, Poland, and everywhere in between.) It helps international students adjust to seminary life and American culture, and serves as a place to bring questions and talk to other students who have been through the same experience and know what culture shock is like.

M.Div. senior Logi Thambidurai is the ISA's president for the 1995-1996 academic year. A native of Madras, India, Thambidurai has been in America for twelve years and says that "I'm still homesick. Here I still feel like I'm trying to fit in. There are a lot of unwritten rules of social behavior, and sometimes I still feel like I'm trying to figure them out."

Students in the ISA, Thambidurai said, know and understand the problems of coming to study in a new place, and often go out of their way to tell newcomers things that they learned the hard way.

"For instance, many professors are willing to give foreign students extra time on exams and papers, since they're thinking in one language and writing in another," she said. "The catch is, you have to ask, and you don't know to ask unless someone tells you that this is an option." Many professors also allow students to have a bilingual dictionary with them while they take exams, she added.

International students also often find that Americans' use of language makes life here sound deceptively open, she added.



"During the first week of orientation, everyone at the Seminary says that you should stop by if you have any questions. 'The door is always open,' they say. International students often take that at face value, and don't realize that you have to make an appointment to talk with someone in a Seminary office," Thambidurai said. It helps to have another international student point this out, she said, noting that foreign students also tell newcomers which Seminary office can handle specific concerns.

The organization, whose other officers are vice president Margarete Ziemer, a Ph.D. student from Germany, and treasurer Peter Chang, an M.Div. junior from Malaysia, sponsors trips to New York City, Philadelphia, and Washington, D.C. They also hold noon-time forums, where a foreign student or guest talks about the state of the church in his or her native country, and lectures on adjusting to seminary life.

"We have a lot of faculty members who are very warm and helpful," Thambidurai said. "Katharine Doob Sakenfeld [the W. A. Eisenberger Professor of Old Testament Literature and Exegesis and director of Ph.D. studies] gives a talk on applying to the Ph.D. program, and Jane Dempsey Douglass [the Hazel Thompson McCord Professor of Historical Theology] talks about how to write an academic paper."

The group also holds Thanksgiving and Christmas celebrations for international students who cannot go home during Seminary breaks, and sponsors events with the Women's Center, the Association of Black Seminarians, and the PTS Hispanic Association. It is also involved with local churches.

"Local congregations often go out of their way to welcome foreign students, so that they can have a good experience of being part of a worshipping community while they're in the United States," Thambidurai said. ■

“Theology matters” has become a rallying cry for many Presbyterians who think ministers do not pay enough attention to teaching basic Christian doctrine in their churches.

For Don Juel, that cry might be rephrased “the Bible matters.”

A New Testament scholar and Lutheran pastor, the Seminary’s new Richard J. Dearborn Professor of New Testament Theology has devoted his career to teaching people how to study—and love—the Bible.

Juel returned to the Princeton faculty in 1995 (he was an assistant PTS professor in New Testament from 1974 to 1978) to replace the recently retired Dearborn Professor, J. Christiaan Beker. He had taught for seventeen years at Luther Northwestern Theological Seminary in St. Paul, MN.

A soft-spoken Minnesotan, he talks about teaching the Bible with a conspiratorial gleam in his eye, as if he were a dealer in a high-stakes game of chance.

Juel believes the stakes *are* high for people who believe the Bible has a message for the contemporary world. “Reading the Bible has shaped people’s imaginations in more than one culture for almost two thousand years,” he says. “It has provided hope and consolation and served as the basis for major critiques of church and state.”

But when the Bible is not read, as it is not read today, Juel believes, it “has no influence, exercises no authority, fires no imaginations.”

Juel thinks even seminarians don’t know the Bible well. “Bible stories are no longer part of Christian formation,” he says, “and although it is one of the few things Christians have in common, if it is not read, it cannot provide a center for Christian communities. Students who are studying to become pastors must admit this and then learn how to change it.”

The place to start, he believes, is in theological seminaries. In his classrooms, Juel encourages students to begin not with theories of authorship or text criticism, but with their own experiences of reading the Scriptures.

“It became especially clear to me that the whole theological enterprise is a reflection on practice while I was working with my colleague at Luther, Patrick Keifert [he and Keifert received a Lilly grant to study the Bible and theological education],” Juel says. “Every important theological issue has arisen because of some pastoral practice. Our task as

teachers is to identify these issues in Christian practice and think about them together, much like the Apostle Paul did when he wrote his letters to address practical problems in the New Testament churches.”

Beginning with experience or practice flies in the face of the two-hundred-year-old European model of the research university, on which most American educational institutions are built. In this model, universities are places where theories are developed.

The goal of education, however, Juel says, is “not to create a system separate from practical realities, but to develop the capacity to think critically in a way that leads to action.”

When read and studied in the light of experience, Juel believes the Bible does lead to action. He challenges his students to learn by building on their own experience with the text.

In the first class he taught at Princeton, for example, he asked a young Roman Catholic woman to read the baptismal passage in Galatians 3:28, in which Paul says that in Christ there is neither Jew nor Greek, slave nor free, male nor female.

It was the first time she had ever read the passage in the light of her own experience as a woman in a church that does not ordain women, Juel recalls. “The passage haunted her,” he says. “After we had a chance to work it over, she quit the Roman church and became an Episcopalian priest. She is now the first female Episcopalian Navy chaplain.”

Students have very personal things to give and things to uncover in biblical texts, Juel believes. “I try to include their experience by presenting dialogical lectures that anticipate the students’ experience of the stories in the Scripture,” he explains. “I try to ask rhetorical questions and not just give answers.”

The ideal setting for studying the Bible, he believes, is a small group of four or five people, with no faculty member present.

“I assign them a text or a question,” he explains. “For example, in a course I teach on the death of Jesus, I ask the students whether or not Jesus had to die. If so, why? If not, why not? They each write an essay in answer to those questions, then meet in small groups to share, discuss, and listen to the others’ experiences. No one can talk when his or her paper is being discussed.

“Then each student re-writes his or her paper in light of what they experience in the group,” he says. “The second set of papers is usually quite different from the first. They are more sensitive to the particularities of an

A “Juel” Among Scholars

by Barbara A. Chaapel

audience—and to how to make arguments convincing without hurting people.”

Juel wants his students not only to learn this way, but to teach people in the church to learn this way. Pastors are often suspicious of the laity’s ability to study Scripture by discussing it in small groups without “an expert,” he believes, but in fact that’s exactly the method that works in many churches around the world.

Christians in Central American countries, for example, study the Bible together in small groups. “Relatively uneducated people, by our terms, gather in village homes to tell and talk about the stories of Scripture and discern what they should do in their communal life. These groups have developed quite sophisticated systems of biblical interpretation.

“North American Christians tend not to trust each other with the texts. Yet if we sit down together, bring our experiences, work together, even disagree, maybe especially disagree, we will find fantastic resources for interpreting the Bible. Conversations will change. People’s lives will change.”

As an example, Juel recalls attending a church meeting to discuss the controversial question of ordaining homosexuals. The leader began by reading the story of Jesus on the road to Emmaus after the resurrection.

“The story is about extending hospitality to a stranger,” he says, “and about discovering that we are all strangers dependent on the generosity of the Stranger who turns out to be our host. It has nothing to do with sexual ethics.

“Yet in the conversation around that passage, God worked. People’s expectations about what God might do among them changed. The results of the discussion were not any more liberal or conservative than might have been expected, but people were changed. They had a taste of what it is like to be welcomed as a stranger—and to risk oneself among other strangers.”

Juel believes that if people have more of these conversations with Scripture and each other, they will stop reading Scripture as if nothing will happen when they read it.

He does not think seminarians should stop studying the historical context of the Bible, nor the languages in which it was orig-

inally written. “It is important to know the context of the text,” he says. “But we should not begin there. Critical distancing has an important place in the interpretive process, but it should not come first—and it should not be the primary focus of biblical studies.

“Biblical scholarship has tended to create an audience that’s only interested in what the Bible meant to somebody else in another time and place. The more you study this way, the more distant the text becomes, and you are left with, as one of my colleagues at Luther put it, ‘the spent voice of the text.’”

Juel’s teaching method encourages active learning and, in the end, active teaching.

As a final project, his students might design and teach a class, prepare and lead a liturgy, create a work of art, or conduct a survey in the community.

“I view pastors as performers,” he says. Juel thinks that, like actors, pastors shape people’s images of the world. They help people develop vision and imagination.

“We speak of the Bible as authoritative,” he says. “Yet the only authority the Bible has is the authority it actually exercises when it is read and interpreted, when it shapes what people do in the world.”

Juel also thinks the vocation of pastor is public, not private.

“Our culture needs a public experience of faith right now,” he says. “For a long time the church emphasized the intimacy and privacy of faith. Pastors were seen as chap-

emphasize the more public roles of ministry: preaching, teaching, liturgy, training small group leaders.

“What do pastors do to help people understand their Christian vocation in the world?” he asks. “How do we help church members find their voices in the important conversations taking place in the public arena?”

Juel believes the answer is not in teaching laypeople to “play pastor” by becoming more involved in leading church activities. Nor does it just mean national church bodies making pronouncements about social issues.

Rather, he urges his students to help people take seriously the social and public implications of Christianity and the Bible in daily life.

And Juel is convinced that a Reformed seminary is a perfect place to teach that.

“Princeton is a monument to Reformed Christians who understood the role of faith in public life,” he says. “I like Presbyterians. They have a boldness about public life.

“But I’m also very happy to be one of the four Lutherans teaching at Princeton,” he laughs. “We keep you honest with our uneasiness about revealed morality: the idea that religious people know better than all other people and have a special access to God.

“For Reformed Christians, there is always the temptation to become imperialists. But the dark side of Lutherans is that we leave the world too much alone, and that led to Nazi Germany. There is no escape from the tension between these two, and I love teaching at a place where both these poles are represented.”

As a member of the Seminary’s Admissions Committee, he has discovered that PTS students are also a varied bunch. “They are bright, have a strong sense of call, and come from all over the place, both geographically and theologically. That’s all to the good. It’s essential to learn to read the Bible in the presence of someone who is not like you. As women, racial minorities, conservatives have been allowed into the theological conversation, the conversation has changed for the better.”

And returning to Princeton has given Juel an opportunity few realize: to follow in the footsteps of a former colleague. “I only hope that I will bring to my students the zeal that Chris Beker brought to his, and his deep conviction that reading the Bible is a theological adventure—an adventure that has to do with God and with all the big questions in life.”



photo: Keith Kerber

lains, ministering one-on-one with the sick and the troubled. The dimension of a healthy public life was left virtually untouched.”

Now Juel believes seminaries must

Bringing Teaching to the Table

by Ingrid Meyer

First female NJ education commissioner joins PTS Board

Princenton Trustee Mary Lee Fitzgerald has had a secular career filled to the brim with success, capped by her term as New Jersey's first female education commissioner. Yet even though "I've had lots of jobs," she said, her life has been guided by her sense of Christian vocation.

Fitzgerald was appointed commissioner of education by then-governor James Florio in November 1992, and served until the end of his term in 1994. She reorganized the department to streamline operations, brought women and people of color onto the senior management team, learned a lot about "hardball politics," she said, and started procedures to discourage power patronage, graft, and corruption. The latter was especially important when she helped the state take over the Newark school system.

"A lot of money that was meant for children was being siphoned off," she said, noting that the state still runs Newark's schools.

After finishing her term as education commissioner, Fitzgerald spent a year as a senior fellow at the Carnegie Foundation for the Advancement of Teaching, where she served as a policy analyst specializing in urban schools, restructuring school systems, and redesigning school organizations. She also started the Principals' Center for the Garden State, based in Princeton, NJ, where she still serves as director.

The center, she said, is the core of a continuing education program for New Jersey school principals. It runs in cooperation with the Geraldine R. Dodge Foundation (which asked Fitzgerald to start it) and Princeton University, and supplies 3,200 principals with professional services and programs. It was modeled after a similar center at Harvard University.

All told, Fitzgerald has been an educator for thirty-seven years, from her first teaching job in the tiny mining town of Eagle Valley, CO, to stints as a teacher and principal in East Windsor, NJ, and in Topeka, KS. She served as superintendent of schools in Montclair, NJ, and as assistant superintendent in Norwalk, CT, and Phoenix, AZ. Her interest in education, she said, stems in part from her "wonderful" experience at Princeton Theological Seminary.

Fitzgerald came to PTS in 1958, after her graduation from the University of Arizona. She still recalls the pastors who encouraged her to attend.

"I decided to come to seminary in March of my senior year, after I already had a teaching job lined up in Phoenix," she said, "and some of my classmates thought I was going off to a monastery. In fact, the sorority I belonged to didn't want to publicize the scholarship I'd received to attend Princeton, because they thought I was a little crazy to be doing this.

"But there were people both at home and at church, which at the time was Mountainview Presbyterian Church (now St. Mark's Presbyterian Church), who encouraged me to go. PTS alumni Sam Lindemood ('55B) and Dave Sholin ('45B) were pastoring at Mountainview at the time, and I was

very attracted to their ministry and idea of vocation. They were intellectually interesting, and Princeton was explained to me as a very interesting graduate school. I liked the idea of a faith community of intellectually able scholars."

The school she came east to find, Fitzgerald said, was everything she had hoped for.

"It was an incredibly positive experience," she said. "I was here in the last year of John Mackay's presidency, when there were twenty-seven women students. It was one of the most challenging graduate experiences I've ever had, and that includes getting my Ph.D."

Despite her positive Seminary experience, however, Fitzgerald deliberately decided to remain a layperson.

"I believe very strongly in the words of the Spanish philosopher Miguel de Unamundo y Jugo," she said, "when he said that we must get off the balcony and walk in the streets with the people. I believe in the priesthood of the laity, and I've been a very active layperson. Even though I've had jobs, I have a Christian vocation."

When she married a fellow student, Fitzgerald left PTS and followed him to a call in Colorado, where she taught in Eagle Valley—"Vail before it was Vail," she said. Her son, David, was born there; he is now a San Francisco banker and the father of three toddlers.

"In those days a young wife didn't say, 'I'm going to stay and finish my degree,'" she observed wryly.

After Eagle Valley, she moved to Boulder, CO, where her husband started a new church. Fitzgerald earned a master's degree in education and served as associate director of the Presbyterian Church (USA)'s Westminster

Foundation, both at the University of Colorado at Boulder.

"That was my activist period, when I learned to play folk guitar," Fitzgerald remembered. "We got radical, sent freedom riders to the South."

In Boulder she gave birth to her daughter, Erin, who is now a Brooklyn-based dancer and choreographer.

She and her then-husband, C. George Fitzgerald ('59B), returned to Princeton in 1966, where he started the CPE program at Princeton Theological Seminary and the chaplaincy program at Princeton Medical Center.

Fitzgerald, meanwhile, found new work as an educator. Answering a "please, will you teach?" call from an old acquaintance, she accepted a position in East Windsor, NJ, ultimately staying for thirteen years (though she had planned to stay for only one) and becoming principal of the school. The Fitzgeralds stayed in Princeton until 1979.

Fitzgerald also earned a doctorate in education from Rutgers University, graduating in 1977.

While she lived in Princeton, Fitzgerald was an active member and elder at Nassau Presbyterian Church, helping develop an informal "Worship in the Round" interactive church service for young families.

"We created it one evening at a party, and we all showed up the next morning at church and began it in the back room," Fitzgerald remembered. "Each week a different family was responsible for running it, and it was a real hands-on experience. I remember fathers crawling around on the floor with their little kids, imitating sheep, all kinds of things."

The experience had a profound effect on some of the young participants.

"A number of the young people who participated in 'Worship in the Round' as children have gone on to seminary," Fitzgerald added.

After East Windsor, Fitzgerald accepted an assistant superintendent's position in Phoenix, AZ. That job quickly led to an even more challenging position as assistant superintendent of schools in Norwalk, CT.

Then came the call to be superintendent of schools in Montclair, NJ, where Fitzgerald helped to establish the district's acclaimed, community-defined magnet elementary

schools, where families choose what schools their children will attend. The seven schools still run, attracting students who wish to concentrate on such subjects as international relations, science technology, environmental concerns, or information technology.

Even the two middle schools in Montclair are magnet schools, with one geared more toward science and technology, and another toward humanities and the performing arts.

The Montclair job, she said, led directly to Jim Florio's offer to become New Jersey's first female commissioner of education.

She hadn't known that former education commissioner John Ellis was planning to resign, and so didn't think she had a strong possibility of getting the job. Though she had already left the Montclair district—"I told them a year before that I would leave;



I taught one course the previous semester, which I did. I was in Bermuda on vacation when the call from the governor's office came," she said.

Her conversation with then-governor Florio took place at Drumthwacket, the governor's mansion in Princeton.

"I'm interested in a lot of the things you're doing in Montclair—tell me about it," he said to me," Fitzgerald said, "so I did." She found the governor very knowledgeable about education, she added, and very committed to improving public schools.

After only a couple of months in the job, Fitzgerald was "not as overwhelmed as I thought I'd be," she said. "I knew the field so well, and I knew the majority of superin-

tendents in the state, and I knew the issues. If you're passionate about public education, as I am, it was such a great opportunity. New Jersey has so much potential. Public education here is so close to being a real exemplary model nationwide.

"I came to the job wanting to see what I could get done in a year. If there wasn't any way to get any real work done, I wouldn't have been interested. I'm not a political person, but I was seriously interested in recreating the education department, and in making the commissioner's position a position of leadership," Fitzgerald said.

With all her background in the Presbyterian Church and in education, Fitzgerald was a natural for the Princeton Theological Seminary Board of Trustees. Elected to the Board in October 1994, she cares deeply about the Seminary's continuing high academic quality. Fitzgerald serves on the Academic Affairs and Seminary Relations Committees, and on the Continuing Education

Advisory Board. She's also a liaison to the accreditation self-study committee, and maintains an ongoing interest in Christian education.

"I think we've lost a whole generation of kids because education wasn't considered central to ministry," she said, adding that she is "very pleased" about the Seminary's new Institute for Youth Ministry.

In her view, she said, the Board of Trustees "needs more opportunities to talk to students and faculty." As someone who "believes in inclusiveness," she said, she envisions an open time when Board members might invite students and faculty members for coffee and informal conversation.

"I think we need to ask, to what degree is this seminary a community?" she said, citing the influence of Bonhoeffer's *Life Together* in her own spiritual growth.

"If you experience a faith community, you have a better idea of how to create one," she said. "It is important to me that the faculty and the staff recognize that PTS is far more than a graduate school of religion—and that their participation as a member of this community of faith gives expression to the mission of the Seminary." ■

“...the sorority I belonged to didn't want to publicize the scholarship I'd received to attend Princeton, because they thought I was a little crazy to be doing this.”

ten years is enough," she said—she was planning to teach.

"I got a great offer from Teachers College; they would hold a full-time job open if

Christianity's Fast-Forward Future

by James Lynch

To bring the Gospel to unfamiliar cultures, mission workers once left for foreign ports on the far side of the globe. Today, however, they can come face to face with an unfamiliar culture—one with its own music, language, symbols, and style—just by talking with anyone under the age of twenty-five.

American youth culture is a mission field, and its mission workers need stamina, patience, and a knowledge of the ways things have changed since *they* were young. Youth workers got a new resource this spring, when the Princeton Theological Seminary Institute for Youth Ministry began.

This new program is devoted to energizing youth professionals and to helping them think theologically about their ministry, do research, and share new ideas. The institute's goals, director Kenda Creasy Dean said, are to foster an understanding of youth ministry as for, with, and by young people; to integrate youth ministry back into the total ministry of the church; and to help staunch the exodus of young people from main-line Protestant denominations.

"Mainstream Protestants are a little like the stranded crew on

The new
Institute
for Youth
Ministry
focuses
on youth,
culture,
and the
church



Photos: Keith Kerber

Photos include those of Emily Anderson ('89B) and Rodger Nishioka, members of the consultative committee that drafted the institute's mission statement and developed the Institute for Youth Ministry's Advisory Council.

the television series 'Gilligan's Island,'" Dean said. "The professor could make a radio out of a coconut, but he couldn't fix the boat that would get them off the island. The late twentieth-century church's spectacular lack of influence on adolescents suggests that mainstream Protestantism has spent the last thirty years making radios out of coconuts when it comes to youth ministry. Meanwhile, youth are leaving our increasingly isolated island in droves.

"The church needs renewal," Dean added, "and youth are capable and willing to be in ministry in that way. The institute will help to take youth ministry seriously by incorporating it into the total mission of the church."

The institute addresses youth ministry in three ways: by offering degree and non-degree education in youth ministry at PTS; by providing continuing education, resources, and a consulting network; and by encouraging churches to be in partnership with other organizations to meet the needs of children and youth.

Through the Institute for Youth Ministry, church professionals and lay workers will come together at workshops, seminars, and forums. The first of these, a forum called "Christ and the Adolescent: A Theological Approach to Youth Ministry," was held from January 22 to 24, 1996, in Daytona Beach, FL, in cooperation with the Presbyterian School of Christian Education. Forum participants are eligible to earn a "Certificate in Youth and Theology" for extended continuing education in youth ministry.

PTS will offer a Master of Arts degree in youth ministry and mission, beginning in the fall of 1996. Students will be able to earn that degree alone, or spend four years earning both the M.A. and the M.Div. degrees, with funding based on their entire course of study.

Three new courses—"Communicating the Gospel with Children and Youth,"

"Teaching the Gospel to Adolescents," and "Advanced Studies in Youth, Church, and Culture"—debuted on campus in spring 1996. Another course, the recently revised "Theological Foundations of Youth Ministry," will also help form the foundation of the new degree programs. Additionally, doctoral and Th.M. students may receive graduate research grants from the Seminary to study youth, church, and culture.

Finally, the Institute for Youth Ministry will help organizations that work with young people share ideas and solutions, operating from the principle that no one person or agency has all the answers.

"The challenges facing youth are so multifaceted that any institution that tries to solve them on its own is doomed to failure," Dean said. "We want to try and keep from reinventing the wheel, if somebody else has a good idea."

“The church needs to know how to enter the world in an effective way and present the claims of Christ to these young people with theological integrity.”

The consultative committee was chaired by Gary O. Dennis ('72B), who was joined by Jim Burns ('77E), Kenda Creasy Dean, Mark De Vries ('86B), Carol Lakey Hess ('82B, '90D), Richard Kauffman ('81M), and Terry McGonigal. Alumni/ae Emily Anderson ('89B), Dayle Gillespie ('89B), Arturo Lewis ('95B), Mark DeVries ('86B), and Amy Vaughn ('93B) were among those who designed the Forums on Youth Ministry.

ministry



Kenda Creasy Dean is director of the Institute for Youth Ministry.

An ordained United Methodist pastor, Dean is also assistant director of PTS's School of Christian Education, and is completing a doctoral degree in practical theology from the Seminary. She wrote the Carnegie Council on Adolescent Development's report *An Overview of Religious Youth Programs in the United States*.

The new venture comes at a critical time in the church's ministry to youth.

"There is an empirical reality that main-line Protestantism is having a great deal of trouble holding on to its young people," explained Richard Osmer, the Thomas W. Synnott Associate Professor of Christian Education and director of the School of Christian Education. "There is a widespread pattern of departure during adolescence. A large number of people participate in church school during childhood, but if you look at adolescence the degree of participation grows less and less with each passing year. Many of them are not moving to other churches, or more conservative churches, or even other religions, but they are moving into the unaffiliated sector of society."

"Our church is declining as well as greying," agreed PTS President Thomas W. Gillespie, "and one of the reasons that we are declining is that we can't keep our own young people in the church. The church needs to know how to enter the world in an effective way and present the claims of Christ

to these young people with theological integrity.

"I've already gotten letters from pastors who attended the Daytona conference and wrote 'hurray, hurray, this is what we were looking for!'" Gillespie added.

Before they can be good cross-cultural missionaries, youth leaders need to know more about young people and what their lives are like in contemporary America. That knowledge is exactly what the sixty-seven participants in the Florida forum received in two days of lectures, workshops, and informal conversation. While the forum did address practical issues, it was primarily a time to think about the theology of minis-

tering to and with young people.

James W. Fowler, who serves as the Charles Howard Professor of Theology and Human Development at the Candler School of Theology and as the director of the Center for Ethics in Public Policy and the Professions at Emory University in Atlanta, GA, was one of the conference keynote speakers. The other was Robin Maas, the founder and director of Women's Apostolate to Youth, a community of Roman Catholic women who give spiritual leadership to children and young people. Each

speaker gave three lectures, leading listeners through a theological, biblical, developmental, and cultural exegesis of the adolescent.

These lectures will be published, Fowler said, so that "the work of these conferences can find their way into seminary classrooms, department of religion classrooms, and wherever people are being formed and trained for leadership in youth ministry. This creates a kind of intellectual energy and support for this type of work, which I think is an essential part of any renewal or recreation of a ministry."

Participants also attended six smaller lectures on youth ministry as practical theology, on the nature of adolescence, and on understanding American culture. Course choices included such titles as "Protestant Tradition for Contemporary Youth: Why Johnny Can't Remember What He Learned in Confirma-

tion," "The Passion of Adolescence: Getting It out of the Car and into Christian Education," and "The Pastor as Translator: How Not to Sound Like a Pointy-Headed Intellectual and Still Have Your Theological Act Together." Class members discussed the nature of confirmation, the psychology of adolescence, how pastors can lead and be led by young people, the power of the family, inner-city violence, and teenage sexuality.

Throughout the conference, participants met and talked together informally, at meals and during recreation. The results, they said, gave them fresh energy and insight into their role as ministers to young people.

"I enjoyed and appreciated the depth of theological reflection," said Steve Lytch ('78B, '85M, '91P), pastor of the Second Presbyterian Church in Louisville, KY. "The conference helped me articulate my own framework for youth ministry. I don't think that mainline churches have found their voice in youth ministry. We need this institute to help us interpret what other groups are doing and to identify what is true to our way of doing the faith."

Brad Sears ('94B, '95E), who pastors the First Presbyterian Church, Thomasville, GA, felt regenerated by the forum.

"I'm taking back a mission to capture the passion and reckless love of the Gospel in youth ministry," he said, "and to develop further my ministry with youth and their families."

A second Princeton Forum on Youth Ministry was held in Princeton from April 23 to 25, 1996. Maas and Robert Wuthnow, the Gerhard Andlinger Professor of Social Sciences and director of the Center for the Study of American Religion at Princeton University, were the keynote speakers.

The Institute for Youth Ministry will also send youth ministry consultant teams to individual congregations, and will continue to serve as a "matchmaking service" for people and organizations with fresh ideas about youth ministry.

"We need a site among our theological institutions that we can turn to for cutting-edge, vital renewal of youth ministry," commented Rodger Nishioka, a conference participant and workshop leader who is also a Presbyterian Church (USA) associate for youth ministry. "Princeton Theological Seminary is emerging as that site." ■

James Lynch is a junior in the PTS M.Div. program. He is from Beachwood, NJ.

“Mainstream Protestants are a little like the stranded crew on the television series ‘Gilligan’s Island,’” Dean said. “The professor could make a radio out of a coconut, but he couldn’t fix the boat that would get them off the island.”

Class notes

Key to Abbreviations:

Upper-case letters designate degrees earned at PTS:

M.Div.	B
M.R.E.	E
M.A.	E
Th.M.	M
D.Min.	P
Th.D.	D
Ph.D.	D

Special undergraduate student U
Special graduate student G

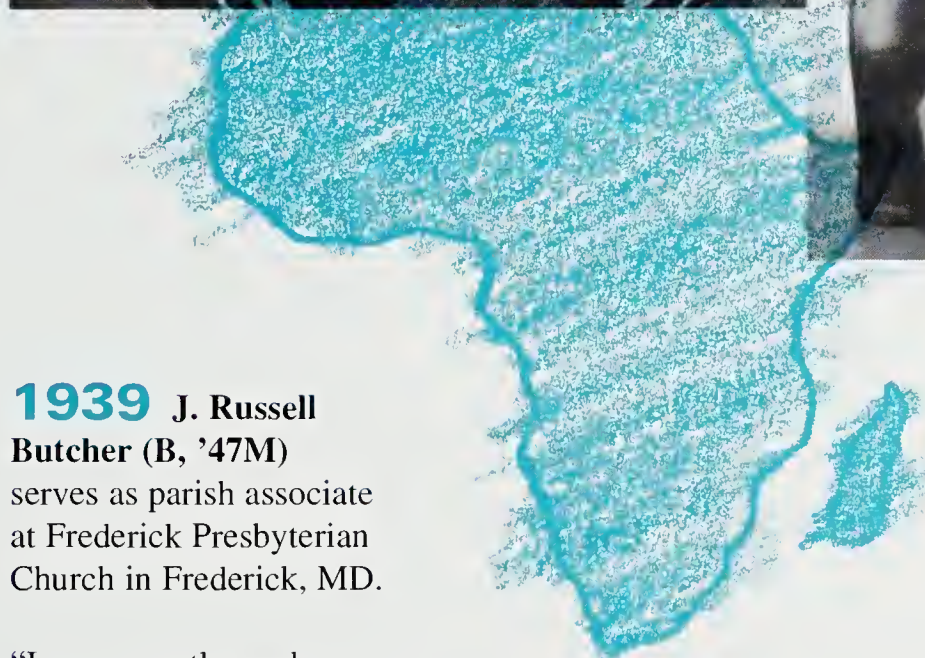
When an alumnus/a did not receive a degree, a lower-case letter corresponding to those above designates the course of study.

1933 Carl J. Sutter (b) writes from Staten Island, NY, that he has been “ordained for sixty-two years and married for sixty-one.”

1934 Fred Christian (B) and his wife, Eva, recently donated thirty-five pieces of African art to the Seminary. The art is the legacy of a lifetime of collecting—Eva’s father was a missionary to South Africa—and of more than thirty years of selling crafts from around the world. The money went back to the often-impoorished artists, and also helped support mission work. The Christians sold international wares at nineteen General Assemblies; they stopped doing the sales in 1995. “This is a way to help Third World workers help themselves, rather than just giving them money that does not go far,” Eva said. “It’s also a way of showing Americans the beautiful, natural crafts made by people around the world, not just the copies of American products that you often see made in foreign countries.”



photos: Chris Moody



Fred Christian ('34B) and his wife, Eva, gave PTS thirty-five pieces of African art. The carved ebony bust of a woman, below, was made in Nigeria. At left is a batik painting on cotton fabric. The collection includes carvings, paintings, and textiles.

1939 J. Russell Butcher (B, '47M) serves as parish associate at Frederick Presbyterian Church in Frederick, MD.

“I was recently made executive emeritus of Lackawanna Presbytery,” writes Robert R. Smyrl (B, '41M).

1942 Julia B. Smith, wife of Richard L. Smith (B), died on February 6, 1996.

Pearl Weidler, wife of Edwin R. Weidler (B), died on October 15, 1995.

1943 Otto Gruber (B, '45M), who served as the first executive director of Southern California Presbyterian Homes, now lives at Regents Point Presbyterian Home in Irvine, CA.

1945 John David Burton (B, '51M) has concluded a twenty-seven-month interim pastorate at the First Presbyterian Church, Red Bank, NJ, and has gone to be interim minister at the First Presbyterian Church, Parkersburg, WV.

1946 Thomas Kirkman (B) retired in October 1995 from his position as pastor of Royal Poinciana Chapel in Palm Beach, FL, where he served for ten years.

1947 John H. Sinclair (B) spent several weeks in 1995 teaching at Presbyterian seminaries in Mexico and

Guatemala. Several of his lectures were on the formation of the thought of former Princeton Seminary president John A. Mackay. A Portuguese edition of his biography of Mackay will appear shortly in Brazil under the title *Juan A. Mackay: Un Escoces Com Alma Latina* (John A. Mackay: A Scot with a Latin Soul).

1949 W. Jorris Beckmann (M) has been retired for eight years. He lives in Thurmont, MD, is a supply pastor to a small congregation, and works as a chaplain at Homewood Retirement Center in Frederick, MD.

James Leo Garrett Jr. (M) is the author of the second and final volume of *Systematic Theology: Biblical, Historical, and Evangelical*. He is a professor of theology at Southwestern Baptist Theological Seminary.

Class notes

John H. Houdeshel (B, '50M) is interim pastor of Middle Octorara Presbyterian Church in Quarryville, PA.

Elizabeth (B) and Milton (B) Vereide have lived in British Columbia, Canada, for the past twenty years, in a small community of Christians near the town of Smithers.

1950 Last September 7, Brazilian president Fernando Henrique Cardoso appointed **James N. Wright (B)**, the former general secretary of the United Presbyterian Church of Brazil, to a commission responsible for selecting annual human rights award recipients.

1952 **Elmer Davis (B)**, of Pine Grove, PA, writes that he served the Donaldson-Pine Grove United Methodist charge part time from July 1994 to July 1995.

Kelmore W. Spencer (B) is "going bionic with a new left knee and left shoulder." He lives in Clayton, CA.

1953 "I'm in Scranton, PA, as interim minister at Covenant Presbyterian Church, the same place where I began in the ministry," writes **Sherwood W. Anderson (B)**. "I told my wife, Liz, that it's great when people remember you and want you back. She said, 'Maybe they've forgotten a lot.'"

Aaron E. Gast (B) was elected moderator of the General Assembly's Committee for the Presbyterian Historical Society and Department of

Alumni/ae Update

Some of the most intriguing conversations I've had as an Alumni/ae Council member have been about spiritual life. More and more people in our culture are becoming openly interested in spiritual life. This winter, the board invited members of the Seminary community to join us in considering spiritual questions.

Our interest was piqued, in part, by the provocative lead story in the winter 1994 issue of the *Alumni/ae News*. It reported that a 1993 survey of Princeton alumni/ae indicated that the vast majority of those who graduated after 1960 said that their Seminary experience was not "spiritually rich." That made us curious, and made us wish that we could ask them what they had meant by "spiritually rich."

At the Seminary last winter, we sponsored two dinner dialogues: one with faculty and administrators, and one with students. We asked the following questions:

- * What is the student's responsibility in nurturing and sustaining spiritual life during Seminary?
- * What is the Seminary's responsibility?

Some participants felt that activities such as chapel services, prayer groups, field education, retreats, studying, and even some classes invited prayerfulness and an intentional openness to God. Others thought there was a need for more exposure to a variety of prayer methods, meditation practices, teachings about discernment, and wisdom from the mystical dimension of our heritage. Several people commented that the Seminary is responsible for providing these opportunities, but that students cannot be forced to take advantage of them.

Alumni/ae in my region have also been thinking about this topic. One Presbyterian minister wrote that "while the student's role is to learn the methods of keeping the soul alive amidst the papers and Greek parsing...the Seminary will have to take the lead in showing students the rich variety of options available for spiritual growth...and on how to sustain ministry beyond the call....As the church moves into a post-denominational age we may well need to focus on issues of formation as being foundational."



I have been a spiritual director for the past twelve years, and I have felt fortunate to meet many people who are interested in the contemplative side of life and ministry, as well as the active and justice-seeking side. Many people are incredibly hungry for depth, vital prayer, and ways of listening. Spiritual leaders must have practiced ways of drawing from the source ourselves. Without it, we can become spiritually empty. Without it, ministry can become as compulsive, as competitive, and as achievement-oriented as any other profession.

I hope this discussion will continue.

Julie Neraas ('79B) is an assistant professor at Hamline University in St. Paul, MN, and a spiritual director in the Twin Cities area. She has served on the Alumni/ae Association Executive Council for four years.

History at its annual meeting in Philadelphia, September 29 and 30, 1995.

Ormond L. Hampton Jr. (B) serves as interim head of staff at the First Presbyterian Church, Bradenton, FL.

Ray Nott (B) lives in Powell, WY, and is "still speaking here and there, most recently at the fall Wee Kirk Conference. Had a great time in Scotland with **Charlie (B)** and **Pat Dowell.**"

1954 **John A. Baxter (B)**, Lexington, VA, serves

on the board of directors of the Rockbridge County Habitat for Humanity.

John E. Huegel (B, '57M) has published the biography of his father, missionary to Mexico Frederick J. Huegel, under the title *Apostol de la Cruz*. The younger Huegel

Class notes

is a pastoral consultant for Good Shepherd Congregational Church in Guadalajara, Jalisco, Mexico, and plans to retire in April 1996 after forty years of service in Mexico.

Harriet C. Prichard (E) founded an organization called Alternative Gift Markets Inc. in 1986, after a long career in religious and secular education. Alternative Gift Markets Inc., she writes, "helps American donors give life-giving gifts like medicine, shelter, food, water, animals, and trees to empower poor people in crisis to help themselves. I encourage schools, churches, community organizations, and businesses to hold alternative gift markets to sell relief, development, and environmental projects as alternative gifts. Supporting the work of twenty non-profit agencies, AGMI has raised over \$5 million for the world's poor and the protection of our environment....My post-retirement vocation is truly joyous work."

1956 Kirk A. Hudson (B) is "honorably retired, but

I have been doing consulting and contractual work with the First Presbyterian Church and Westminster Presbyterian Church, both of Utica, NY. I am on the boards of the United Way of Utica and the Samaritan Counseling Center, and am president of Hope House. I am also involved locally as president of Friends of the Library, and in the Rotary Club and the Waterville Historical Society." He lives in Waterville, NY.

1957 Paul Clark (B) has retired after serving as pastor of the Congregational Church of the Messiah in Los Angeles, CA. He now lives in El Centro, CA, between San Diego, CA, and Yuma, AZ, on the Mexican border.

Apart from a 1990-1991 stint as interim executive presbyter for Whitewater Valley Presbytery, **Jim Fenner (B)** has been retired since 1986. He lives in Sioux Falls, SD.

Redwoods Presbytery has nominated **Norm Pott (B)** for moderator of the 208th General Assembly of the Presbyterian Church (USA),

to be held in July 1996. Pott is pastor of the First Presbyterian Church, San Rafael, CA.

1958 "I am proud to be a Princetonian," writes **William Nale Falls (M)**, of Pottsville, AR. "My means are limited, but my gratitude for Princeton is overflowing."

Lester L. Pontius (M) retired from the ministry in June 1990, and has since been placed in charge of family services in southern King County, WA, for the Salvation Army Federal Way Corps.

Harry Willson (B) is co-editor of *Christmas Blues: Behind the Holiday Mask*, an anthology of stories about Christmas depression and mania for those who feel "battered by the Christmas season, resentful of its mindless cheer, and isolated by its phoney inclusiveness."

1959 B. Preston Bogia (B) received a Ph.D. in educational psychology from the University of Kentucky in December 1995. He is a chaplain at the University of Kentucky Medical Center in Lexington, KY.

Donald F. Chatfield (B) has taught preaching at Garrett-Evangelical Theological Seminary in Evanston, IL, for the past twenty-eight years. He and his wife, Judith, who is a minister in the United Church of Christ, live in La Salle, IL.

William B. Wilcox (B) lives in Avon, NY, and enjoys his presbytery work "on the Committee on Preparation for

Ministry, the Stewardship Committee, and a new task force on re-imaging our Reformed faith," he says.

1961 Robert W. Bohl (B), moderator of the 206th General Assembly of the Presbyterian Church (USA), received an honorary Doctor of Philosophy degree from Austin College in May 1995. He is senior pastor of the First Presbyterian Church of Ft. Worth, TX.

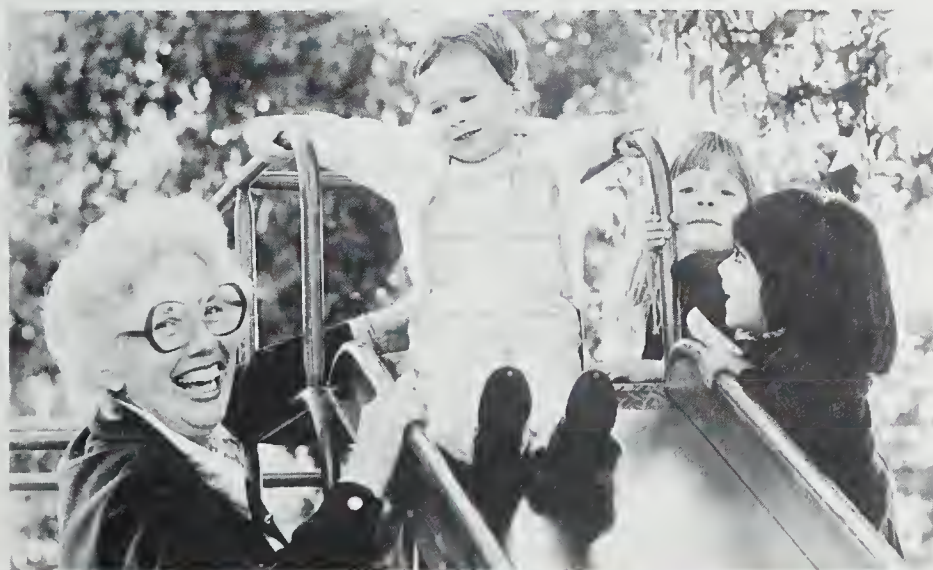
Richard C. Hughes (B) lives in Berlin, MD, and is retired after twenty-eight years at Pitts Creek and Beaver Dam Presbyterian Churches.

1962 Leo B. Waynick Jr. (M) is president and CEO of LeWay Resources Inc., a Plainfield, IL, company that provides financial consultation for churches across the country.

1964 On November 1, 1995, **Donald P. Boardman (B)** began a new pastorate at the First Presbyterian Church of Gilbertsville, NY.

Jeffrey C. Wood (B) is a consultant for the Life and Culture Association, a Seoul-based organization created by the church and the South Korean government. His first project was to help the group build an orphanage for ethnic Koreans in China, just north of North Korea.

1965 Eleanor Ruth McKelvie (E) has retired from her work with the federal government. She teaches an adult church school class at a church in her home of College Park, MD, and does other volunteer work.



Harriet C. Prichard ('54E) is the founder of Alternative Gift Markets Inc., an organization that lets American donors help poor people around the world. She is pictured here with children at Pasadena Presbyterian Church, Pasadena, CA.

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William S. Dunifon ('69B), pictured above with his wife, Margaret, is the new director of Montreat Conference Center, Montreat, NC.

In September 1995, **Donald E. McNamara (B)** finished two years as a stated supply pastor in Sulphur, OK, and moved to Oklahoma City, where he began looking for a new pastorate "closer to loved ones in California."

Richard L. Spencer (B, '73D) recently published "Reformed Spirituality and the Moral Law," a chapter in *Christian Ethics in Ecumenical Context*, a book in honor of Charles C. West, Princeton's Stephen Colwell Professor of Christian Ethics emeritus.

1966 In April 1994, **Elizabeth G. Biggers (E)** completed a Master of Arts degree in counseling psychology at Pacifica Graduate Institute, Santa Barbara, CA. She is currently earning a Ph.D. in clinical psychology at the same school.

1967 **Delores F. Richardson (E)** is pastor of Russell Tabernacle Christian Methodist Episcopal Church in Philadelphia, PA, and district dean for Philadelphia.

1968 **Charles A. Gilmore Jr. (B)** completed six years as a stated supply pastor at University Heights Presbyterian Church, Bronx, NY, last November. For the past three years he has also been unit director of Queensbridge Clinic at Steinway Child and Family Services, Long Island City, NY.

Richard L. Killmer (B, '73M) has resigned his position as coordinator of the Presbyterian Peacemaking Program and begun work as associate director of the National Ministries Unit of the National Council of Churches.

John R. Richardson (B) is chief of the chaplains service at Perry Point Veterans Administration Medical Center in Perry Point, MD.

1969 In March 1995, **Carol Moseley Ames (B)** was called as the designated pastor of the First Presbyterian Churches of Pine Plains and Ancramdale, NY, in Hudson River Presbytery.

William S. Dunifon (B) was appointed director of Montreat Conference Center in Montreat, NC, last November. Before that, he was dean and professor of education at Long Island University.

Don Maddox (B) began a call as interim pastor of the First Presbyterian Church, Bakersfield, CA, on November 1, 1995, his seventh interim position.

1970 **Eugene W. Beutel (M, '75P)** and his wife are one of eight teams in the ELCA Division for Ministry who lead pre-retirement seminars for rostered professionals on the East Coast. He lives in Camp Hill, PA.

"We are co-associate pastors at Park Presbyterian Church in Beaver, PA," write **Francis (B)** and **Roberta (B) Kinney**. They began their calls on August 1, 1995.

1971 **Donald A. Marks (M)** has been pastor of the First United Methodist Church, Island Heights, NJ, since July 1, 1995.

Also in July 1995, **Gary G. Ziegler (B)** received his certification in marriage and family therapy from the Penn Council for Relationships, Department of Psychiatry, University of Pennsylvania School of Medicine. He was called as head of staff at Orchard Park Presbyterian Church in Indianapolis, IN, in November 1995.

1972 In October 1993, **John L. Setzler (M)** moved from a position as vice presi-

dent for academics and dean of the college at Newbury College to be pastor of Immanuel Lutheran Church, Greenwood, SC.

Jack R. Van Ens (B, '76M) is pastor of the Presbyterian Parish at Vail/Beaver Creek Chapels, where Kathie Lee Gifford's CBS Christmas special was filmed last October. A "full house" of church members attended the taping, which also included singers Aaron Neville and Kathy Mattea.

1973 **George Wirth (B)** is pastor of the First Presbyterian Church of Atlanta, GA, whose 1994 Christmas Eve service formed the basis for the 1995 ABC Christmas special "Born in the Night." Cheryl Gosa, a current PTS D.Min. student, produced the special.

1974 **Nel Holmes (B)** became senior pastor of the First United Methodist Church, Wellington, KS, in June 1995.

Sierra Blanca Presbytery has nominated **John Poling (B)** as a candidate for moderator of the 208th General Assembly of the Presbyterian Church (USA), to be held in July 1996. Poling is pastor of the First Presbyterian Church, Las Cruces, NM.

Robert J. Pond (b) is finance manager at Good, Smith, and Co., a Costa Mesa, CA, investment banking company.

1975 **Steve Janssen (B)** is pastor of the First Presbyterian Church, Orange, CA. He also hosts a weekly

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local cable TV program called "Living More Fully," which he and a church member created, and which other congregation members help produce. On the show he interviews local people who are active in the community. "The goal of the program is to help people realize that there are many good programs and ministries in our community that positively affect people," Janssen said. "Beyond the screaming headlines and frightening evening news are soup kitchens quietly doing their thing, people working on the board of the YMCA, folks tutoring disadvantaged kids in their homes, and social workers helping families stay together. Awareness of these kinds of ministries, many underwritten by local churches, synagogues, and mosques, helps people to live more fully."

1977 Hilario M. Gomez Jr. (D) was elected bishop and general secretary of the United Church of Christ in the Philippines in May 1994.

In 1995, **Samuel Pagan (M)** received a Ph.D. in sacred theology from the South Florida Center for Theological Studies. Last year he was also elected president of the Evangelical Theological Seminary of Puerto Rico.

1978 Robert L. Brawley (D) is the Albert G. McGaw Professor of New Testament at McCormick Theological Seminary. He is editor of and a contributor to the new book *Biblical Ethics and Homosexuality: Listening to Scripture*.

Steve Lytch (B) pastors the Second Presbyterian Church in Louisville, KY.

Frederick J. Schumacher (P) has edited and published three volumes of a four-volume breviary called *A Prayer Book for and by the Church*, which is published by the American Lutheran Publicity Bureau. The fourth volume will be published in May 1996. Schumacher is pastor of St. Matthew's Lutheran Church, White Plains, NY.

Catherine C. Snyder (B) is the Presbyterian campus minister at Virginia Technical Institute in Blacksburg, VA.

James E. Thyren (B) is the 1996 moderator of the Presbytery of Lackawanna. He lives and pastors in West Pittston, PA.

1979 "In addition to my continuing work as the ALLIES school liaison coordinator at Richard Hall Community Mental Health Center, Bridgewater, NJ, I began training as a chaplain supervisor at Robert Wood Johnson Hospital in New Brunswick, NJ, in September 1995," writes **Sally L. Campbell (M)**.

Richard E. Carter (b) is director of the Oswald Hoffmann School of Christian Outreach at Concordia College, St. Paul, MN. "The school connects college resources with mission field and congregational outreach needs," Carter says.

Greg Hayes (B) is pastor of the First United Methodist Church, Beckley, WV.

On June 6, 1995, **Nancy E. Muth (B)** received a Doctor of Ministry degree from McCormick Theological Seminary.

Robert S. Norris (B, '86M) is senior pastor of Westminster Presbyterian Church in Upper St. Clair, PA.

Nigel Robb (M, '89M) is a lecturer in practical theology and Christian ethics at St. Mary's College, St. Andrews University, Scotland, and has been appointed as one

of the first non-Anglican fellows of the United Kingdom College of Preachers. He was at Princeton as a fall 1995 visiting scholar, where he wrote a book on pastoral care during bereavement titled *A Time to Die and a Time to Live*, which was published in March 1996. He has also published a collection of sermons he preached from John Knox's pulpit in St. Salvator's Chapel, called *Sermons at St. Salvator's*, and a book on public prayer titled *Let All God's People*



take a bow

Robert W. McCarter ('39B) received the Award of the Phoenix last November from his *alma mater*, Cumberland University, in Lebanon, TN. McCarter, who has had a long pastoral career, retired in 1975 and currently serves as interim pastor of Tomahawk Presbyterian Church, Tomahawk, WV.

E. Fay Bennett ('55M) and his wife, Jean, were honored by Free Methodist World Missions for fifteen years of service to Mexico and the Dominican Republic, where they helped start National Evangelical University and the School of Theology.

After thirty years of active duty service as a navy chaplain, **Joseph J. Thompson ('59B, '76M)** received the Meritorious Service Medal at a retirement ceremony held at the Naval Aviation Museum, Pensacola, FL.

Timothy Njoya ('71B, '76D), a minister in Dagoretti Parish, Nairobi, Kenya, in the Presbyterian Church of East Africa, received Canada's E. H. Johnson Award last summer. The award recognizes contributions by Christian leaders in the area of human rights, justice, and peace, and includes a month-long tour of Canadian churches. Njoya is known for his fiery sermons, which usually upset Kenyan authorities and have attracted national debate. A native of Kenya, Njoya is the second African to receive the award—South African bishop Desmond Tutu was the first.

Greg Ammon ('85B) received the 1994–1995 Geraldine R. Dodge Fellowship Award for teaching. He teaches world history and humanities at North Plainfield High School in North Plainfield, NJ.

A sermon by **John C. Hembruch ('87B)** won the 1995 National Association of Congregational Churches Sermon of the Year Award. Hembruch serves Plymouth Congregational Church in Wichita, KS.

Lisa Hansen Tice ('87B, '88M), a chaplain at Lackland Air Force Base, was awarded the Aerial Achievement Medal for helping bring a mid-winter food supply to Antarctica. She also received the Humanitarian Medal for her participation in operations in Rwanda, and the Achievement Medal for various programs she led at McChord Air Force Base.

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Say 'Amen'. In 1996 he will become the Scottish director of the American Summer Institute at St. Andrews.

Nancy Schongalla-Bowman (B) is a pastoral therapist at PTS, and has a private practice in marriage and family therapy at The Mind Body Wellness Center in Feasterville, PA. She lives in Yardley, PA.

1980 *Renewing the Partnership: The Mainline Church in Support of Public Education*, a book by **David R. Brown (B)**, focuses on the historical relationship and common values shared between public education and the mainline Protestant church, and provides suggestions on how educators and church leaders can work together to benefit children. The book is published by the Comprehensive Health Education Foundation (CHEF).

Kenneth J. Collins (M) has been appointed professor of church history at Asbury Theological Seminary, Wilmore, KY.

Thomas G. Long (D), PTS's Francis Landey Patton Professor of Preaching and Worship, lectured at Columbia Theological Seminary's Colloquium '96 (January 8 through 11, 1996) on the topic "Preaching the Final Words: Sin, Death, and the Life to Come."

Carol Eichling Lytch (B) is working on a Ph.D. in ethics and society at Emory University.

Keith H. Poppen (B) is under care for ordination with the Reformed Church in America. He works as a pastoral counselor and spiritual director at Joshua Ministries, Roseville, CA.

Marion Telford Redding (B) is pastor of the First Presbyterian Church, Fredericktown, OH. Her local clergy/church

group organized the town's first program for latchkey children.

Pamela Reed (B) co-pastors Flemington Baptist Church in Flemington, NJ.

1981 **Mary Ford-Grabowsky (B, '85D)** is the author of the book *Prayers for All People*,

which was published last fall by Doubleday.

Jan C. Heller (B) is director of ethics at St. Joseph's Health System in Atlanta, GA. He also serves part time as priest associate at St. Anne's Episcopal Church, and as an adjunct professor at Oglethorpe University. In May 1995, he received

African-American Alums of Princeton

After the Civil War, the American South was in desperate need of help and repair for all its citizens, black and white. PTS alumnus Jonathan Gibbs (Class of 1834), Florida's first black secretary of state and state superintendent of public instruction, contributed to that repair by completely rebuilding Florida's public school system to educate all state citizens, regardless of race.

Gibbs, who was born in Philadelphia, graduated from Dartmouth College in 1832 and from Princeton Theological Seminary in 1834. In 1835 he was installed as pastor of Liberty Street Presbyterian Church in Troy, NY, and in 1838 went back to Philadelphia, where he became pastor of the First African Presbyterian Church, the first black Presbyterian church in that city. At the end of the Civil War in 1865, he moved to Charleston, SC, where he pastored another Presbyterian church and was superintendent of a school with eight hundred black students. Two years later he moved south again, this time to Florida, where he was a founder of the Presbytery of East Florida.

Gibbs was a member of the Florida Constitutional Convention, and in 1868 was appointed as the first black secretary of state by Florida governor Harrison Reed. The move had as much political as racial significance. The governor, whose approval rating was very low with black voters, had discovered that his secretary of state was plotting to impeach him. By appointing Jonathan Gibbs, Reed removed a treacherous staff member and placated black citizens at the same time.

He also gained an outstanding public servant. Despite the fact that many of his coworkers were former Confederate Army officers, Gibbs proved he could work well with them, and became respected and admired. He crusaded against the Ku Klux Klan, a mission which put him on Klan death lists. He eventually slept in his attic to lessen the chance that a sniper or housebreaker might find and kill him on the first floor.

After Reed left office, the succeeding governor appointed Gibbs state superintendent of public instruction. At the time, Florida had no standard textbooks or course of study. It had little money and few teachers, and many citizens objected strongly to tax-supported schools and education for black students. In the eighteen months that Gibbs was at its head, the Florida Department of Education published a series of textbooks, so that all students could follow a standard course of study. Enrollment increased by 80 percent; expenditures increased by nearly 75 percent.

Sadly, eighteen months was all Gibbs had. He suffered a fatal stroke at his desk on August 14, 1874. Letters from those who knew him indicate that he had done everything he could to advance his idea that "no amount of effort expended, no amount of money applied, no amount of talent and genius called into exercise, can so surely bring peace, goodwill, and prosperity to the South as that amount of effort, money, and talent expended for the education of the whole people of the South, without reference to race, color, or previous condition."



photo: courtesy of Moorland-Spingarn Research Center, Howard University

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a Ph.D. in ethics and society from Emory University. His thesis was titled *Human Genome Research and the Challenge of Contingent Future Persons: Toward an Impersonal Theocentric Approach to Value* and will be published by Creighton University Press. "We love living in Atlanta," he writes, "though I at least will be happy when the Olympics are over!"

Mary L. Mild (B) has been appointed associate director for American Baptist Personnel Services, a job she entered at the beginning of 1996.

1982 "I am serving at the Army Chief of Chaplains Office at the Pentagon," writes **Barbara K. Sherer (B)**.

1983 "I received a master's degree in agency counseling from Rhode Island College in May 1994," says **Julio Filomeno (B)**. "I was also nominated to *Who's Who among Hispanic Americans and Hispanic American Religious Leaders*."

Ann Brownlee Jahnes (B) is campus minister at the University of North Carolina at Greensboro, a job she started in August 1995. "It's a diverse public university with an ecumenical campus ministry," she writes.

J. Nelson Kraybill (B) has been appointed president of Associate Mennonite Biblical Seminary in Elkhart, IN.

Renita J. Weems (B, '89D), associate professor of Hebrew Bible at Vanderbilt



University Divinity School, gave the Kelso Lecture in honor of Martin Luther King Jr. at Pittsburgh Theological Seminary on January 31, 1996. Her topic was "Facing God, Facing Pain: The Lessons of Suffering."

1984 Daniel Rift (B) is associate director for global service and witness in the Worldwide Ministries Division of the Presbyterian Church (USA).

1985 Richard Buller (B) is pastor of the First Presbyterian Church, Waterloo, IA. "Waterloo is definitely in Iowa," he writes. "When you reach the state line, they hand you a pig and take your picture.... There is the occasional aroma of a distant pig farm. You see corn on the railroad tracks. Sometimes a John Deere tractor is driving on a busy street in town."

1986 Glen James Hallead (B) is pastor of Waltham Presbyterian Church in Utica, IL. He recently spent a year with the Presbyterian Church of East Africa (PCEA) as part of the Presbyterian Church (USA)'s Year with Africa program, where he was the PC(USA)/PCEA onsite coordinator for relationships and the PC(USA) mission specialist.



Richard Buller ('85B), pastor of the First Presbyterian Church, Waterloo, IA, and his family are pictured above with their new mascot. "When you reach the state line, they hand you a pig and take your picture," he writes.

Bob Jystad (B) is in his third year of law school at the University of California-Los Angeles.

Linda A. Mercadante (D) is now a full professor of theology and holds the B. Robert Straker Chair of Historical Theology at Methodist Theological School. She recently finished a year of writing at the Center of Theological Inquiry in Princeton, NJ, where she was supported by a grant from the Louisville Institute.

1987 B. Keith Brewer (M) received a Master of Philosophy degree in biblical studies from Drew University Graduate School on October 27, 1995, his third master's degree in religion. Brewer is also the chaplain of Princeton University's Wesley Foundation, and is an instructor at Zarephath Bible Institute.

Julie A. Johnson (B) is the associate director of spirituality programs at Columbia Theological Seminary.

Christopher P. Momany (B) recently became the new chaplain and director of church relations at Adrian College, Adrian, MI.

1988 Lynn Elliott (B) started a new position as internship/residency program coordinator and registrar at the University of California-Los Angeles School of Medicine last fall.

Jean Hilton Goodwin (B) finished a term as interim associate pastor at the Second Presbyterian Church, Knoxville, TN, on December 1, 1995, and took a "sabbatical" to explore other ministerial opportunities.

John Munday (M) and his wife, Frances Wohlenhaus-Munday, have written a book titled *Surviving the Death of a Child*, which was published by Westminster/John Knox Press.

Susan Marie White Ryder (B) is chairperson of the Presbyterian Church (USA)'s Advisory Committee on Social Witness Policy. She is also chaplain at Siouxland

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Regional Cancer Center in Sioux City, IA, and vice moderator of Prospect Hill Presbytery.

William J. Vaus (B) is pastor of Nursery Road Presbyterian Church in Columbia, SC.

Stephen M. Waltar (B) supervises the family law department at Mulligan and Associates in Tukwila, WA, near Seattle. He also volunteers as a mediator at a Christian organization called the Center for Conflict Management.

1989 Hwa-Ja P. Bang (E) is the church-community coordinator of the Korean Presbyterian Church of Dallas, TX, and director of Grace Christian Academy.

"I direct Volunteers of America in the Carolinas," writes **Jeri Foster (B)**. "We work with dually diagnosed mentally ill, alcohol-

and drug-addicted homeless people."

Elaine Hinnant (B) has moved from Philadelphia to New Mexico, where she is a part-time student in the master of arts in art education program at the University of New Mexico. She is also the stated supply pastor of Cuba Presbyterian Church, Cuba, NM.

Shin-Wang Kang (M) is pastor of the Korean Presbyterian Church of Goldsboro, NC.

Daniel J. Russell (B) was awarded a tour of the Holy Land in February 1995 by the Knights Templar of Western New York.

Michael O. Thomas (B) received a D.Min. in May 1995 from United Theological Seminary, Dayton, OH.

1990 David A. deSilva (B) received his Ph.D. from Emory University in May 1995 and was ordained to probationary membership in the Florida Conference of the United Methodist Church. He currently serves as assistant professor of New Testament and Greek at Ashland Theological Seminary in Ashland, OH.

Ricardo Green (B, '91E) is organizing pastor of the First Hispanic Presbyterian Church, Ft. Lauderdale, FL.

"I'm working now with CREDO Norfolk, the U.S. Navy's retreat ministry," says **Wanda L. Weidman (M)**. "It's wonderful to see miracles happen, often in the lives of the unchurched, as *agape* love is offered."

1991 Allen Jergenson (B) is pastor of the First Presbyterian Church in Foley, MN, and was a panelist

at the White House Farm Conference in Ames, IA, on April 25, 1995.

William Lee Kinney (B) is pastor of the First Presbyterian Church, Pine Bluff, AR. He is also the author of a children's book, *When Nobody's There*.

"I recently accepted a position as director of Medical Group Missions, the medical mission arm of the Christian Medical and Dental Society," writes **Donald C. Mullen (B)**. Mullen lives in Isle of Palms, SC.

Ruth Miller "Millie" Snyder (B) is pastor of Morningstar Presbyterian Church in Matthews, NC.

1992 Edward Grace (M) is pastor of the First Presbyterian Church of Hokendauqua, PA, and co-director (with his wife, Ruth Faith Santana ('94B)) of the American Waldensian Society.

Mark R. Orten (B) was ordained on November 19, 1995, at Nassau Presbyterian Church, Princeton, NJ. He is the Presbyterian campus minister at Princeton University.

"I am the pulpit minister for the Culver Palms Church of Christ, Los Angeles, CA," writes **Matthew H. Soper (B)**. Soper has held that position since November 1994.

Leanne Van Dyk (D) was promoted to associate professor of theology at San Francisco Theological Seminary in February 1995.



Weddings

Elizabeth Byers Felker to James Roghair ('69B), June 18, 1995
Jeanne Kye Matthews ('86B) to Rudolf Taft Sommer, October 15, 1995
Soon Pac Kim to Jin S. Kim ('93B), September 16, 1995

Births

Margaret Rose to Colleen Lane and William Carter ('85B), August 9, 1995
Jonathan to Becky and William J. ('88B) Vaus, July 14, 1995
Hannah Miller and William John to Suzanne Watts Henderson ('90B) and Robert W. Henderson ('88B), July 27, 1995
McKenzie Ann to Susan and Stephen M. ('88B) Waltar, September 8, 1995
Kyle Sara and Emma Kate to Tracy Fye Weatherhogg ('91B) and John C. Weatherhogg ('88B), August 19, 1995
Joshua Patrick to Mende and Steven B. ('91B) Miller, October 17, 1995
Haakon Arne to Heidi and Anders P. ('91B) Pedersen, October 10, 1995
Hannah Elizabeth to Beth and Steve ('92B) Matthies, November 2, 1995
Madeline Kathleen to Meg and Max ('93B) Reddick, June 16, 1995
Annelise Esmé Van Buren to Donna Ray ('95B) and Harry Van Buren ('95B), September 13, 1995
Lane Charles Stidham Rogers to Stephanie Stidham ('95B) and Christopher Rogers (a current senior), January 22, 1996
Asha Genevieve to Angelique Walker-Smith ('95P) and R. Drew Smith, January 11, 1996

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On the Shelves

Have you ever wished that you could ask for a PTS professor's recommendation before buying a book? **On the Shelves** features book recommendations from a variety of Princeton Seminary faculty, with the hope that these suggestions will help alumni/ae choose books that will facilitate their professional and personal growth.

From William Brower, associate professor of speech and communication emeritus:

The Rag and Bone Shop of the Heart, an anthology of poetry edited by Robert Bly, James Hillman, and Michael Meade. New York: Harper Collins, 1992. This collection is subtitled *Poems for Men*, and reinforces the movement led by Bly in recent years to bring men together to "attend to their souls." The poems are chosen from an extraordinarily wide spectrum, and by editors whose tastes are generously eclectic.

Into My Own: The English Years of Robert Frost, by John Evangelist Walsh. New York: Grove Press, 1988. Walsh focuses in a fascinating way on the years (1912 to 1915) during which Frost and his family lived "under thatch" in England. He demonstrates with powerful documentation the poignant qualitative change in Frost's poetry from his first volume, *A Boy's Will*, to his second (and greatest), *North of Boston*. This is an unforgettable lesson in aesthetics.

Beyond Impressionism: The Naturalist Impulse, by Gabriel P. Weisberg. New York: Harry N. Abrams Inc., 1992. With Émile Zola as their artistic godfather, the Naturalists of late nineteenth-century French painting stood *vis-a-vis* both the Impressionists and the more traditional Academicians, like a kind of Gallic Ashcan School. This book is a treasure, not only for its text, but also for the beautiful, sometimes breathtaking illustrations. The author covers similar contemporaneous movements in Europe, Scandinavia, and Britain.

From James C. Deming, assistant professor of modern European church history:

The Protestant Evangelical Awakening, by W. R. Ward. Cambridge: Cambridge University Press, 1992. This is one of the few books to treat the birth of evangelicalism as more

than an Anglo-American movement. It places the awakening in the broad context of eighteenth-century history. It is sometimes a difficult read, but worth the effort.

Women on the Margins: Three Seventeenth-Century Lives, by Natalie Zemon Davis. New York: Belknap Press, 1995. This is an insightful, interesting, and entertaining look at the lives and worlds of three remarkable seventeenth-century women: a Jewish merchant, a Catholic founder of religious houses in North America, and a Protestant pioneer in natural science.

Death and the Afterlife in Modern France, by Thomas Kselman. Princeton, NJ: Princeton University Press, 1993. This is a fascinating look at the connections between the modernization of French society and changes in rituals and beliefs surrounding death and the afterlife. Its implications carry beyond the European continent.

From David Willis, the Charles Hodge Professor of Systematic Theology:

Karl Barth's Critically Realistic Dialectical Theology: Its Genesis and Development, 1909–1936, by Bruce McCormack, PTS's Frederick and Margaret L. Weyerhaeuser Associate Professor of Systematic Theology. Oxford: Clarendon Press, 1995. The problem with speaking lightly of landmark contributions to research in various disciplines is that when the genuine article comes along, one lacks an accurate vocabulary to indicate its importance. Barth studies are given that fresh impetus and new direction with McCormack's new book. While it's as expensive (in hardback) as a decorative tea-table volume some relative may have given you, you'll use McCormack's book a lot more frequently.

The First Theologians, by Thomas W. Gillespie, PTS president and professor of New Testament. Grand Rapids, MI: Eerdmans, 1994. The meaning of prophecy in the earliest church, and especially the forms which Paul recognizes, have long needed disentangling. This study does just that with solid scholarship and lucid style. The bulk of the book is devoted to 1 Corinthians, seen against a broad background. Gillespie's findings are essential reading for those engaged in debates and policies using the rather loose meanings given to the word "prophetic" today.

1993 Mark (B) and Lynn (B) Barger Elliott are associate pastors of the First Presbyterian Church in Ann Arbor, MI, "the land of University of Michigan football games, double decaf lattes, used-book stores, and lots of brown sweaters and wallpaper," they write. "If you ever happen to be lost in the Midwest and need directions, just give us a call."

Mark Hazelbaker (B) is in his first year of a Ph.D. program in religion and society at Drew University.

1994 Ruth Faith Santana (B) is associate pastor for adult discipleship at the First Presbyterian Church, Bethlehem, PA. She is also co-director of the American Waldensian Society with her husband, Edward Grace ('92M).

Billy W. Song (B) is associate pastor of Young-Nak Presbyterian Church, Los Angeles, CA.

Gregory L. Wiggins (B) was installed as pastor of Southwest United Presbyterian Church, a struggling, inner-city church in Detroit, MI, in July 1994.

We're not ignoring you!

The editorial staff of *inSpire* receives many class notes every year, and tries to print them all. But because the magazine is published quarterly, it sometimes doesn't include recently submitted class notes. If you don't see your class note here, please be patient. It will appear in a future issue.

outStanding in the field

Babies and the Blues **A New Jersey Church Pursues AIDS and Jazz Ministries**



"Father John" D'Amico, seated at the piano, is a regular guest artist at the jazz vespers at the First Presbyterian Church in Haddonfield, NJ. Bill Levering ('79B), the church's pastor, offers a pastoral prayer and a brief message at the weekly services.

Bill Levering ('79B) thinks that ministry is like midwifery: the church is at its best when it helps "birth" new projects that then take on a life of their own.

During the past four years as pastor of the First Presbyterian Church in Haddonfield, NJ, he has helped two unique programs unfold: Caring Hearts Ministry, an interfaith, community-based program that helps children with HIV/AIDS and their families, and a weekly jazz vespers service.

"My pastoral assistant, Joe Routon, started Caring Hearts in 1990," Levering explains. "We wanted to develop relationships between the church and families, especially children, who were dealing with AIDS."

In the beginning, First Presbyterian "adopted" a family in which both parents and one child had HIV. That modest start grew to become a coalition of churches, synagogues, community groups, schools, and individuals

working together to provide emotional and practical assistance to eighty-five children in seventy families.

Now incorporated, Caring Hearts Ministry has an office at the church and a full-time director, Judi Laskodi. She sings the church's praises: "These people really went out on a limb for kids with AIDS. They took a chance in a pretty conservative community."

"We wanted to put a face on AIDS," Levering says. "I believe that whenever a minority has a face, that changes everything."

Levering has found that congregations can often do practical things for these families that social service agencies can't.

"The red tape inherent in bureaucracy slows things down. Yet if one of our families needs a stove or a television, I can announce it on Sunday morning in worship, and after church I have offers of three stoves and six TVs," he says.

Caring Hearts has benefited from another of the congregation's ministries. In the fall of 1994, the church held a jazz vespers service on a Sunday afternoon. The offering collected there went to the AIDS ministry, and the jazz vespers soon became a weekly event.

Church members plan each service and book musicians, who are paid from the freewill offering. Vespers have featured piano, saxophone, bass, and vocal artists.

"This is not a new idea," Levering points out. "I think it began in Manhattan, and one of our new members brought the idea to our church from Old Pine Presbyterian Church in Philadelphia. It has really taken hold here."

Many who attend the vespers are "walk-ins," Levering says. "It's a very accessible service; you don't have to know the Lord's Prayer or the Doxology to participate. We just try to give people space for reflection."

The service always includes a reading from Scripture, a pastoral prayer, and a brief message.

"It's a multicultural worship experience," Levering says, "a way to be inclusive along race, class, gender, and age lines. The music itself includes everyone." ■

Practicing Medicine and Faith in Guatemala

"I became interested in Central and South America while I was dating a woman from Colombia, after seminary," says Todd Collier ('86B). Several years later, on internship at Memorial Drive Presbyterian Church in Houston, TX, he decided to pursue his interest by learning Spanish. He asked Princeton professor Mark McClain-Taylor where he should study, and the answer came back unequivocally—Antigua, Guatemala, which has many language schools for English speakers.

Single and unemployed at the time, Collier said "Why not?" and flew south for the summer.

Thus began his love affair with the people of Guatemala, a beautiful country that is embraced by both the Caribbean and Pacific Oceans and where civil war still orphans children every day.

Today he is executive director of Faith in Practice Inc., a non-profit organization that sends teams of doctors and nurses to Guatemala twice every year to perform surgery at a clinic at Hermano Pedro Obras Sociales, a hospital in Antigua.

"I still remember stepping off the plane that first time in 1990, wondering what



The Day the Church Spoke Up **Fighting Bigotry in Idaho**

The town of Sandpoint is in the panhandle of Idaho, about twenty miles south of Ruby Ridge, site of the fatal 1992 shootout between federal agents and white separatist Randy Weaver and his family. It is also where Mary Robinson-Mohr ('84B) is pastor of the First Presbyterian Church.

In fact, a family in her congregation can see the ridge across their meadow.

"Sandpoint is a strategic place for the white separatist movement," says Robinson-Mohr. "The America's Promise Church, a Christian identity church, is in our town, and the headquarters of the Church of Jesus Christ Christian, also known as the Aryan Nations, is forty miles down the road in Hayden."

Dismayed by the presence of these racist, extremist organizations, Robinson-Mohr and other religious leaders organized a human

outStanding in the field

I was doing in a Third World country with guerrillas and the military shooting at each other," he says. "But I went back the next year to visit the family I had lived with."

By his third visit, Collier was interested in health care, having done clinical pastoral education at a Houston hospital.

"I wandered around Antigua looking for hospitals, and I found Hermano Pedro," he says. "It was a kind of orphanage and convalescent center at the same time. There were literally hundreds of children living there, all with debilitating diseases or injuries. They had been abandoned by their parents, who could not care for them. Some had witnessed the torture and killing of their parents; some had been raped by the military death squads."

Collier went back to Texas with a vision: to bring some doctors and nurses from the Memorial Drive congregation with him to Guatemala to begin a surgical clinic at Hermano Pedro.

"I asked two couples in the church what they would think about going to Guatemala," he says, "and they surprised me by saying 'Sure!'"

Todd Collier ('86B) visits with some of the children Faith in Practice has helped.



On the first week-long trip, fourteen North Americans took boxes of medical supplies donated by hospitals and vendors. They performed eleven surgeries, mending cleft palates, webbed fingers, hernias, and burn-scarred bodies. When they returned, they formed the nucleus of the group that became Faith in Practice in 1993.

"The Word became flesh for those busy doctors," says Collier. "They decided immediately that they wanted to keep going back to share their skills and time with children whose lives were forever changed by the surgery they performed."

In January 1994 Collier was called as pastor of the First Presbyterian Church of Bay City, TX, where he met his wife, Alicia. That fall the medical mission to Antigua included a dental team from Bay City that saw two hundred dental patients, mostly children.

The circle of Faith in Practice has widened. Three medical teams, eighty people in all, went to Guatemala in March 1996. And at Skidaway Island Presbyterian Church in Savannah, GA, where Collier became associate pastor this April, some of the congregation's doctors are already talking

about joining the group going to Guatemala next spring.

When they arrive, they will find hundreds of people at the clinic doors. "People will have walked, bicycled, or taken the bus to Antigua from the borders of Mexico and El Salvador," Collier says.

"When I see them, I will remember Lulu, one of the first children I met at Hermano Pedro. She looked up at me from her wheelchair as I was leaving, as if to ask, 'Are you really going to come back?' That's what I feel best about. Faith in Practice is one way we can keep coming back." |

rights rally for their community in 1991.

"We didn't want to say that we hated these extremist groups," she says. "But we wanted to be clear that we stood in opposition to their rhetoric and their 'religious' teaching. They believe that only the white race is 'the true Israel,' that Jews are children of Satan, and that racial minorities are subhuman 'mud races.'"

Three hundred people came to the rally, held in the high school gymnasium. Twenty Aryan Nation members also attended, wearing their neo-Nazi uniforms, although they stood quietly on the fringes of the crowd.

"It was a watershed event for us," Robinson-Mohr says. "After that we began to organize other activities."

"We got involved in education. Childhood years are formative for long-term values, and the Aryan Nations often recruits kids who don't seem to fit in."

"Teachers really welcomed our participation in the public schools. Together we organized a poster contest asking kids to convey the

theme of tolerance. One hundred and fifty children entered the contest, and the governor presented certificates to the winners. We've also used the Southern Poverty Law Center's curriculum on tolerance and provided resources and speakers."

In 1992 — "one month after Ruby Ridge, to our discredit," says Robinson-Mohr, who believes the organization could have helped prevent this tragedy — the group incorporated as the Bonner County Human Rights Task Force. After much consideration, she agreed to be its first chairperson.

"I told my session that if I became a public figure, the church building could be at risk from vandals," she recalls. "I also told them I would be speaking out on some issues they might disagree with. But they didn't think for three seconds before saying that the church could not stay silent. I was so proud of them!"

The group has more than two hundred members, including Christians, Jews, and a cross-section of community leaders, from realtors

to lawyers to ministers. "One Jewish woman joined soon after moving here, because she had seen anti-Semitic graffiti along the highway into town," Robinson-Mohr says.

The task force organizes at least one event every month, including Martin Luther King Jr. Day celebrations, speakers on gay rights and racial inclusiveness, and screenings of movies like *Philadelphia*, which portrays the struggle of a lawyer with AIDS.

"Our goal," says Robinson-Mohr, "is to create a positive atmosphere of tolerance for all people regardless of race, gender, creed, religion, or sexual orientation."

For her, that goal is right in line with the Gospel.

"I've received obscene phone calls in the middle of the night, and had strange symbols painted on trees in my yard," she says.

"But I consciously talk myself out of giving in to fear. I believe in a power far greater than the extremists will ever have. Fear is never the last word with Christ." |



Obituaries

• David A. Weadon

David A. Weadon, Princeton Theological Seminary's C. F. Seabrook Director of Music, died on December 30, 1995. He was thirty-nine years old. Weadon directed the Seminary's Chapel and Touring Choirs and the Seminary Singers, taught classes, and directed special musical events from 1982 until last fall, when he became too ill to continue. He graduated from Westminster Choir College with both a bachelor's and a master's degree in music, and earned a Ph.D. in liturgical studies from Drew University. His musical career included serving as assistant organist of the Fifth Avenue Presbyterian Church, New York, NY; associate chapel organist and assistant director of choral activities at Duke University; assistant

director of the Glee Club and Chapel Choir at Princeton University; organist and choirmaster at Brick Presbyterian Church, New York, NY; and guest organist at Manhattan's Riverside Church. His presentation of Sir John Stainer's "The Crucifixion" was broadcast annually on WNCN Radio in New York City. He conducted the Hospital Chaplaincy Benefit Concert to benefit the AIDS Child Center home for abandoned babies with AIDS, as well as other benefit concerts. He sat on the editorial board of Yale University Press's *Hymnal for Colleges and Schools*. He wrote the entry on church music for the *Dictionary of Religious Education* and published articles and reviews in the *Princeton Seminary Bulletin*, *The American Organist*, *Reformed Liturgy and Music*,

Journal of Church Music, and *Word and Witness*. He was a member of the Presbyterian Association of Musicians, the American Guild of Organists, and Riverside Church. He was widely respected and loved by members of the Seminary community, who filled Miller Chapel to overflowing for a January 31 service in his memory. Weadon is survived by his father, Bernard Weadon, a brother and sister-in-law, Mark and Nanette Weadon, his nephews Mark and Benjamin Weadon, and his companion, David MacPeck. Princeton Theological Seminary plans an annual concert of sacred music in Weadon's memory. Memorial contributions may be made to this fund and to the David A. Weadon Prize for Musical Excellence, to be given annually to a graduating M.Div. senior.

• Melvin L. Best, 1928B

Melvin L. Best, who spent twenty-one years as associate pastor of the Third Presbyterian Church, Shadyside, in Pittsburgh, PA, died on September 28, 1995. He was ninety-seven years old. Best's ministerial career began in 1929, when he was called as minister of education and youth work at the First Presbyterian Church, South Orange, NJ. He became pastor of Wildwood Presbyterian Church in Pittsburgh, PA, in 1933, and pastor of the First-Central Presbyterian Church, also in Pittsburgh, in 1936. He became associate pastor at the Third Presbyterian Church in 1948, and retired and was made pastor emeritus in 1969. He is survived by his wife, Flora Eyman Best, and by their children: Melvin L. Best Jr., John L. Best, and Virginia Best.

• A. Franklin Faucette, 1929B, 1929M

A. Franklin Faucette, a theology professor and minister who served churches in both the Presbyterian Church (USA) and the Bible Presbyterian Church, died on November 7, 1995. He was ninety-four years old. Faucette pastored a PCUSA church in Watsonstown, PA, from 1929 to 1936. In 1938 he withdrew to the Bible Presbyterian Church and was pastor of Bible Presbyterian Church, Lakewood, OH, from 1937 to 1958. From 1961 to 1979 he was registrar and dean of Faith Theological Seminary,

Elkins Park, PA, and from 1971 to 1989 was a professor of theology at the same institution. He also served as recording secretary of his denomination's Independent Board for Presbyterian Foreign Missions from 1962 to 1994, and was stated clerk of the Bible Presbyterian Synod for twenty-two years, beginning in 1956. He is survived by his wife, Mildred Coie Faucette, and their three children: Robert, David, and Marilyn.

• Arthur M. Romig, 1931B

Arthur M. Romig, a pastor and missionary to China, died on December 7, 1995. He was eighty-eight years old. Romig was born to Presbyterian missionary parents in Taian, Shandong Province, China, and returned there in 1931, after an American college and seminary education. He was an evangelist in villages around Yuankiang, Yunnan Province, and Hwaiyuan, Anhui Province, living on the border between warring Chinese and Japanese armies. He was on the board of Jinling College, the forerunner of today's Nanjing University. During World War II he was held under house arrest by the Japanese and was repatriated to the United States in 1942, in the first of two large civilian exchanges. In 1993 Romig published *To Bend and Rise as the Bamboo*, a collection of letters from his years in China. After his return to the U.S., Romig became associate pastor of Westminster Presbyterian Church in

Dayton, OH, and then of Market Street Presbyterian Church in Lima, OH. He was later called to pastorates at the Second Presbyterian Church of Portsmouth, OH, and the First United Presbyterian Church, Oakland, CA. He was elected moderator of the Synod of Ohio and chaired the committee that endowed the Chair of Religion at the College of Wooster, his *alma mater*, where he established a scholarship fund for Chinese and other Asian students in memory of his parents. He served as executive for the Presbytery of Washington City (now National Capital Presbytery) and as interim executive for the Presbytery of Scioto Valley. After his 1973 retirement he served numerous part-time and interim pastoral assignments. His final book, *A Christian Pilgrimage in Sermons*, was published just before his death. He is survived by his wife, Helen Anderson Romig, and by their five children: Elizabeth-Ann Nicholson, Donald A. Romig, Marilie G. Blanchard, Margaret Hagaman, and Clifton C. Romig.

• Clem Bininger, 1934B, 1935M

Clem Bininger, a PTS trustee emeritus and former pastor of the First Presbyterian Church in Ft. Lauderdale, FL, where he served from 1957 to 1982, died on September 25, 1995. He was eighty-five years old. Bininger was a PTS trustee from 1956 to 1985, and

Obituaries

trustee emeritus from 1985 until his death. He also pastored churches in New Jersey, Ohio, Pennsylvania, Virginia, and Missouri, including Cleveland Heights Presbyterian Church in Cleveland, OH, where he served from 1935 to 1943, and the Second Presbyterian Church in Kansas City, MO, where he was pastor from 1951 to 1957. He is survived by his wife, Carolyn Bininger, and their children: Barbara Bininger Hyatt, Elaine Bininger Tillman, and Robert Merrell Bininger.

• **Lee M. Fairchild, 1935B**

Lee M. Fairchild, who was pastor of Mt. Kisco Presbyterian Church in Mt. Kisco, NY, for thirty-four years, died on October 8, 1995. He was eighty-five years old. Fairchild pastored the Mt. Kisco church from 1940 until his retirement in 1974. He was also pastor of the First Presbyterian Church of Stamford, NY, from 1936 to 1940, and stated supply pastor of the First Presbyterian Church, Montgomery, PA, from 1935 to 1936. An avid gardener, he grew thirty-seven new varieties of gladiolus and wrote a book, *The Complete Book of Gladiolus*. He is survived by his children: Thomas P. Fairchild, Janet Lee Fairchild, and Kathy F. Phillips.

• **Keith H. Sackett, 1939B**

Keith H. Sackett, a pastor who served churches in West Virginia, Nebraska, Missouri, Kansas, and Texas, died on September 26, 1995. He was eighty-five years old. Sackett, who spent his childhood on the Pine Ridge Sioux Reservation and spoke fluent Lakota, pastored the First Presbyterian Churches in Seward and Utica, NB, from 1955 to 1966. He pastored the First Presbyterian Church in Ft. Calhoun, NB, from 1966 to 1975, the year of his retirement; he then served Westminster Presbyterian Church in Lubbock, TX, from 1979 to 1988. He was a hospital chaplain at Lubbock General and Methodist Hospitals in Lubbock, TX. He is survived by his daughter, Elizabeth Anne Sackett Anderson, and by his foster son, Jack Foster, whom he raised from 1962 to 1976.

• **William M. Arnett, 1944M**

William M. Arnett, a pastor and professor who taught for twenty-four years at

Asbury Theological Seminary, died on November 25, 1995. He was eighty years old. Arnett taught church doctrine at Asbury Theological Seminary from 1961 until his retirement in 1985. He also pastored Community Methodist Church in Highbridge, KY, from 1939 to 1941, Wesley Gospel Center in Covington, KY, from 1941 to 1943, and Windsor United Methodist Church in Windsor, NJ, from 1943 to 1946. He was pastor of Norwegian Evangelical Free Church in Brooklyn, NY, from 1946 to 1951.

• **Malcolm S. McCullough, 1944B**

Malcolm S. McCullough, who pastored churches in Minnesota, Michigan, Missouri, and Montana, died on September 29, 1995. He was seventy-nine years old. McCullough was a missionary to Changteh, Hunan, China, from 1946 to 1948. He was the stated supply pastor for the First Presbyterian Church, Dawson, MN, from 1949 to 1951, and was then called to Community Presbyterian Church in Palmyra, MI, where he stayed until 1955. He then spent four years as pastor of Sutter Avenue Presbyterian Church, St. Louis, MO, and became pastor of the First Presbyterian Church, Havre, MT, in 1959. In 1968 he became associate pastor of the First Presbyterian Church in Bozeman, MT, and in 1975 was called as pastor of the First Presbyterian Church, Poplar, MT.

• **John P. Ludlam, 1948b**

John P. Ludlam, who pastored missionaries via Trans World Radio for eleven years, died on October 5, 1995. He was seventy years old. Ludlam's first pastorate was at Grace Bible Chapel in Zion, MD, where he served from 1948 to 1952. He also pastored the Marcus Hook Baptist Church in Linwood, PA, from 1952 to 1959, and the First Baptist Church, Asbury Park, NJ, for nine years beginning in 1960. Ludlam then spent six years at the First Baptist Church, Portland, ME, and nine years pastoring churches in Michigan before becoming a pastor to missionaries. Nine years of that service was in Bonaire, Antilles, and five months was in Swaziland, Africa. He is survived by his wife, Janet Ludlam, and by their five children:

Roland Ludlam, John Ludlam, Ruth Carlson, Lois Meyer, and Nancy Keery.

• **Wayne M. Hansen, 1950B**

Wayne M. Hansen, who pastored churches in California and Washington, died on September 25, 1995. He was seventy-three years old. Hansen's first ministerial position was as assistant pastor of the First Presbyterian Church in Fresno, CA, where he served from 1950 to 1952. He was pastor of Redwoods Presbyterian Church, Larkspur, CA, from 1952 to 1961, and an educational consultant for the Synod and Board of Christian Education in Spokane, WA, from 1961 to 1971. In 1971 he became associate pastor of University Place Presbyterian Church in Tacoma, WA. He is survived by his wife, Janette Hansen.

• **Frederick Herzog, 1950M, 1953D**

Frederick Herzog, a professor who taught systematic theology at Duke Divinity School for thirty-five years, died on October 9, 1995. He was sixty-nine years old. Herzog was ordained in the United Church of Christ and was pastor of Ashley Reformed Church in Ashley, ND, from 1950 to 1952. He taught systematic theology at Missions House Theological Seminary from 1953 to 1960, and came to Duke in 1960, where he still taught at the time of his death. Herzog was a student of and assistant to German theologian Karl Barth at Basel University, and was internationally known for his pioneering work in liberation theology in the North American context. He is survived by his wife, Kristin Karwehl Herzog, and their daughter, Dagmar Herzog.

• **Cowan G. Thompson, 1953B**

Cowan G. Thompson, former pastor of Glengormley Presbyterian Church, Newtownabbey, Northern Ireland, died on September 17, 1995. He was sixty-nine years old. Thompson was pastor of Toberkeigh Presbyterian Church in Antrim, Northern Ireland, from 1953 to 1960, and of Sinclair Seamen's Presbyterian Church in Belfast, Northern Ireland, from 1960 until he was called to Glengormley in 1966. He is survived by his wife, Merwyn, and by their children, Ann and David.



Obituaries

• Richard Lane Myer, 1954B

Richard Lane Myer, an educator who spent forty years in the public school system, died on November 20, 1995. He was sixty-eight years old. Myer taught at elementary, junior high, and senior high schools in Ewing, NJ, from 1955 to 1960, and was principal of Antheil Junior High School in Ewing from 1960 to 1970. He then spent twenty-five years as assistant headmaster of Greenwich High School, Greenwich, CT, retiring in June 1995. He is survived by his wife, Patricia Willey Myer, and their four children: R. Lane Myer, Pamela J. Sackett, Polly June Jirele, and Jennifer L. Myer.

• John E. Grissett, 1956G

John E. Grissett, who taught English as a second language in China, died on April 24, 1995, when he was struck by a hit-and-run driver in the streets of Changchun, China. He was sixty-eight years old. Grissett pastored churches in Virginia and Alaska from 1950 to 1955. At the time of his death he was an English professor working for University Language Services in China. He is survived by his sons, John Grissett Jr. and David Grissett, and by their mother, Gloria.

• Irvin E. Winship, 1957M

Irvin E. Winship, missionary and former pastor of the First Presbyterian Church, Portales, NM, died on November 10, 1995. He was seventy years old. Winship was a missionary and fraternal worker in the Philippines from 1951 to 1967. He pastored Mission Avenue Presbyterian Church in Spokane, WA, from 1967 to 1974, when he was called to the Portales church. He is survived by his wife, Merilyn.

• Donald E. MacFalls, 1958B, 1959M

Donald E. MacFalls, a pastor and fundraiser, died on October 6, 1995. He was sixty-two years old. MacFalls was called to be assistant pastor of Riverdale Presbyterian Church in University Park, MD, in 1959, a post he held for the next seven years. He then served as stated supply pastor of Tioga Presbyterian Church in Philadelphia, PA, beginning in 1967, and was a service and program director for the American Cancer Society and the American Heart Association. In

1979 he became director of the United Presbyterian Church (USA)'s Mission Funding Unit, and was made director of the PCUSA's Bicentennial Fund in 1987. He resigned from that job in 1990 for health reasons. He is survived by his wife, Eileen Johnson MacFalls.

• Hadley P. Harper, 1965G

Hadley P. Harper, a campus pastor for Campus Christian Fellowship and United Campus Ministry, died on July 17, 1995. He was seventy-one years old. Harper served as pastor to Evangelical United Brethren churches in Indiana and Illinois from 1949 to 1952. He began to work as a campus pastor at Purdue University and as state director of Evangelical United Brethren Student Work in West Lafayette, IN, in 1953. From 1957 to 1964 he was a pastor for Campus Christian Fellowship in Cheney, WA, and Missoula, MT. In 1966 he became a campus pastor at Rutgers University, first through the Westminster Foundation and then through United Campus Ministry.

• Robert C. Mathewson, 1968M, 1988D

Robert C. Mathewson, a professor of historical theology at Knox College in Toronto, Canada, died on September 28, 1995. He was sixty years old. Mathewson was assistant pastor for students at the First Presbyterian Church, Philadelphia, PA, from 1960 to 1969. He then lectured in religion and theology at Beaver College in Glenside, PA, and St. Joseph's College, Philadelphia, PA, before going to Ewart College in Toronto, Ontario, Canada, in 1976 as associate professor of religious studies and director of continuing education. Mathewson stayed at Ewart College as it became part of Knox College in 1991, and was a full professor of historical theology there at the time of his death. He is survived by his wife, Nancy Mathewson, and their daughter Kristin.

• Walter S. Lawrence, 1973M

Walter S. Lawrence, a pastor who served several United Methodist churches in Illinois during his career, died on April 12, 1995. He was forty-nine years old. Lawrence pastored the First United Methodist Church in Centralia, IL, and Fairview United Methodist Church in Fairview, IL, from 1973 to 1975. He was

called to Tigert Memorial United Methodist Church in Cairo, IL, in 1975, and stayed there until 1977, when he became associate pastor of Union United Methodist Church in Belleville, IL. He is survived by his wife, Nancy.

• Bradford K. Blunt, 1977B

Bradford K. Blunt, the pastor of United Community Church and Forsyth Federated Church in Forsyth, MT, died on September 25, 1993. He was forty-five years old. Ordained in the United Church of Christ, Blunt began his ministerial career in 1977, at Powder River Congregational Church in Broadus, MT. He also served at Riverside Community Church in Hood River, OR, from 1982 to 1983, and at United Community Church in Colstrip, MT, from 1987 to 1989. He was pastor of the yoked Forsyth churches from 1987 to 1993. From 1983 to 1987, he was a salesperson for the Snap-On Tool Company. He was a member of the Rosebud Health Care Center Hospital Board, the Battered Women's Task Force, the Forsyth Lions Club, and served as a junior high football coach when he lived in Broadus, MT. He is survived by his wife, Jill Sebring-Parker, and two children, Jonathan Keith Blunt and Geneva J. Blunt.

In addition to those whose obituaries appear in this issue, the Seminary has received word that the following alumni have died:

Charles G. Hamilton, 1928b
Paul N. Poling, 1929b
Robert M. Tignor, 1930B
John J. A. Rainey, 1931b
Ivan C. Fetterman, 1934b
James S. Roe, 1935B
Carlton C. Allen, 1936B
R. Rolland Armstrong, 1936b
James K. Story, 1937B
Frederick B. Toms, 1937B
Robert W. Scott Sr., 1938B
Gilbert J. Kuyper, 1941M
Robert B. Porter, 1942b
George H. Yount, 1942B
E. Powell Aikens, 1947M
Eugene L. Daniel Jr., 1948G
Victor M. Colon-Bonet, 1949M
Ronald A. Carr, 1955b
Lloyd H. Uyeki, 1955b
Raymond W. Davis, 1978M, 1989G
George I. Tennyson, 1983B

The obituaries of many of these alumni will appear in future issues.

investing in ministry



The Reverend Chase S. Hunt is the Seminary's director of planned giving. For more information, call him at 609-497-7756.

In this season of political primaries and posturing, taxes are a major point of discussion. Tax cuts, flat-tax plans, and reduction or elimination of the capital gains tax are but some of the ideas being advanced. Few proposals are as popular as those that ease the tax burden for the average individual. Another topic of discussion these days is the stock market's strong performance. Record-setting highs have been established and left behind in the course of its upward climb. One result is that many individuals now find themselves with highly appreciated stock held long-term (that is, owned for at least a year and a day), the income from which is less than desired. They would like to sell that stock and reinvest for more favorable income, but feel discouraged from doing so by the burdensome capital gains tax they would incur in the process.

For the charitably motivated individual, however, this circumstance provides an opportunity to make a charitable gift using such stock instead of cash. There would be significant benefit in doing so. For example, a \$10,000 cash gift made by a donor in the 36 percent tax bracket would result in an ordinary income tax savings of \$3,600. By giving stock with a fair-market value of \$10,000, with an appreciation of \$7,000, the donor would not only experience the income tax savings noted above, but a capital gains tax savings (assuming a 28 percent rate) of \$1,960 as well, for a total tax savings of \$5,560. This savings is 54 percent greater than that for a cash gift!

Appreciated stock can also be used to fund life income gifts. These are arrangements available through the Seminary's Planned Giving program, in which a gift is made to our institution that will pay income to the donor and/or other beneficiary for life, and then become the property of the Seminary. This is an excellent way to escape that highly appreciated, long-term, low-yield stock predicament referred to earlier with little or no capital gains impact and, in most instances, at an improved rate of return. All of this and a charitable deduction too!

Gifts

This list includes gifts made between October 27, 1995, and February 7, 1996.

In Memory of

Mrs. Betty C. Bryant to the Newton W. and Betty C. Bryant Scholarship Endowment Fund
The Reverend Charles S. Burgess ('50B) to the Charles S. Burgess Memorial Endowment Fund
The Reverend Robert A. Clark ('59B) to the Annual Fund
The Reverend Dr. Millard C. Cleveland ('38B) to the Annual Fund
The Reverend Alfred H. Davies ('44B) to the Annual Fund
The Reverend Dr. Harold C. DeWindt ('36B) to the Harold C. DeWindt Memorial Scholarship Endowment Fund
The Reverend Dr. Allan M. Frew ('35B) to the Scholarship Fund
Dr. Henry Snyder Gehman to the Henry Snyder Gehman Prize
Mr. Ernest C. and Mrs. Matilda Hahn to the Annual Fund
The Reverend Dr. Orion C. Hopper ('22B) to the Reverend Dr. Orion C. Hopper Memorial Scholarship Endowment Fund
The Reverend Reuel E. Johnson ('48B) to the Scholarship Fund
Dr. Edward J. Jurji ('42B) to the Annual Fund
Mr. William Kopp to the Annual Fund
Mr. Kenneth A. Lawder to the Kenneth A. Lawder Memorial Scholarship Endowment Fund
The Reverend Joseph J. Lemen ('50B) to the Annual Fund
Mr. John S. and Mrs. Mary B. Linen to the John S. and Mary B. Linen Memorial Scholarship Endowment Fund
The Reverend Edward C. Logelin III ('77B) to the Annual Fund
The Reverend Dr. John A. Mackay ('15B) to the Annual Fund
The Reverend Donald E. MacFalls ('58B) to the Alumni/ae Roll Call
The Reverend Dr. James I. McCord to the Annual Fund
Mr. Russell McKenzie to the Charles J. Reller Abiding Memorial Fund Award
Dr. Shirley Ann McMillen Paris to the Miller Chapel Renovation Fund

Mr. and Mrs. Donald Park Moyers to the Alumni/ae Roll Call
Ms. Helen E. Patterson to the Annual Fund
The Reverend Dr. Clifford G. Pollock ('37B) to the Annual Fund
The Reverend Sherwood H. Reisner ('46M) to the Annual Fund
The Reverend Dr. Edwin H. Rian ('27B) to the Reverend Dr. Edwin H. Rian Memorial Scholarship Endowment Fund
The Reverend Allan E. Schoff ('40B) to the Annual Fund
Miss Freda K. Schulz to the Annual Fund
Miss Nancy Lee Seward to the Alumni/ae Roll Call
Mrs. June Shoaf to the Class of 1942 Scholarship Endowment Fund
The Reverend Roy M. Shoaf ('42B) to the Class of 1942 Scholarship Endowment Fund
The Reverend Dr. Carlton J. Sieber ('41B) to the Annual Fund
Dr. David A. Weadon to the David A. Weadon Memorial Endowment Fund

In Honor of

The Reverend Dr. Robert W. Battles Jr. ('64M) to the Scholarship Fund
Mrs. Ruth B. Battles to the Scholarship Fund
The Reverend Richard D. Buller ('85B) to the Scholarship Fund
The Reverend David B. Davies ('53B) to the Scholarship Fund
The Reverend Juliann D. Joy ('93B) to the Scholarship Fund
Mrs. Bernice T. Kirkland to the Annual Fund
The Reverend Dr. Bryant M. Kirkland ('38B) to the Annual Fund
The Reverend Norman E. Myer ('65B) to the Scholarship Fund
The Reverend Kenneth B. Wonderland ('83B) to the Scholarship Fund
The Reverend Susan F. Wonderland ('83B) to the Scholarship Fund

In Appreciation of

The Reverend Dr. William Melville Curry to the Annual Fund
The Reverend Dr. Weaver K. Eubank ('22B) to the Annual Fund
The Reverend Dr. Robert B. Jacoby ('51B) to the Annual Fund
The Reverend Frederick L. Keefe ('53B) to the Annual Fund
The Reverend Robert W. McCarter ('39B) to the Annual Fund
Princeton Theological Seminary to the Alumni/ae Roll Call

"Land for peace!"

or, a piece of the Middle East in return for peace in the Middle East!

Under the grandiose heading of a "Middle East peace process," a new geopolitical order is emerging in the region today. A similar "peace-making" scenario was played out at the end of World War I, when the region was divided up by the allied European powers at the Versailles Peace Conference of 1918.

As was the case then, this time around there will also be winners and losers. Let there be no illusions, therefore: the emerging Middle East peace, or rather the new settlement in the Middle East today, is not going to be qualitatively different from the hundreds of regional settlements the area has witnessed during its five-thousand-year history.

Peace negotiations between warring nations have always been agreements and arrangements, based on mutual interests, in which each party is guaranteed a piece of the cake in return for concessions made or gained. The present Middle East peace process is no exception.

But even the callous peace of nations can only survive and last if it is a just peace, based on reconciliation and respect for the basic freedoms and human rights of all peoples and communities involved. Fellow Christians around the world and all people of goodwill are called to pray and work for such a peace. The obstacles, however, are colossal.

"If I deliver my body to be burned, but have not love, I gain nothing."

The amount of hatred now existing in the Middle East is phenomenal. The recent suicide bombings in Israel and the ensuing international response are a poignant indication of how deeply rooted the Middle East conflict is in religious,

ethnic, and communal hatred. The word "suicide" is perhaps neither strong enough nor accurate enough to describe the act of a person who kills himself in order to kill others. Such an act is the pinnacle of "selfless hatred"!

The violence that is seriously disrupting the Middle East peace process is the *consequence* of hatred, not its cause. No number of countermeasures can establish peace and put an end to the suffering caused by violence if the root cause is not treated.

How do we eradicate hatred and promote peace, reconciliation, justice, human rights, and freedom for all parties in the Middle East? This is the question of the hour. Yet this question did not figure prominently on the agenda of the international summit recently gathered at Sharam-El-Shoikh in Egypt. We Christians, however, cannot afford to avoid it.

The international community will tighten security measures, intensify the exchange of intelligence information, and enforce arms embargoes. It may send peacekeeping troops, offer economic incentives, and employ direct and indirect pressures of every sort. Such "peace-promoting" measures will definitely help control the fundamentalists (of all types) who threaten the peace process. But will it bring forth and nurture peace? Will it guarantee that a Sadat or a Rabin will not be assassinated in the future? Will it prevent Cain from murderously rising up against Abel?

The success and permanency of the Middle East peace process requires nothing less than raising a generation of peacemakers: men and women, fathers and mothers, brothers and sisters, neighbors and partners, whole societies for whom *peace is an attitude, a way of life, a frame of mind, and a disposition of the spirit*. Education for peace is supremely crucial in the Middle East today. A "cul-

ture of peace" must ultimately prevail and replace the existing culture of hatred and violence.

The worldwide Christian church has a vital role to play in this regard—a role which nation-states are not willing and probably not able to play. The church is called, not only to teach peace, basic human rights, freedom, and democratic values for all, but also called to stand up for, defend, and protect these God-given rights.

This call and challenge, of course, is not an uncharted path before us as Christians. Church leaders have played brave and prophetic roles in creating peace in Brazil, Poland, the Philippines, South Africa, the former East Germany, and the former Czechoslovakia. Middle East churches are currently being challenged to become the conscience of civil society and the spearhead in the war for peace, human rights, and freedom for every Middle Eastern Muslim, Christian, Jew, and atheist.

The permanent success of the Middle East peace process, and the longevity of the peace to come, rest on whether or not the church can rise to meet the challenge of the "war for peace" currently raging in the Middle East. Let us not underestimate the magnitude of this task, and may Christ help us. **I**



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